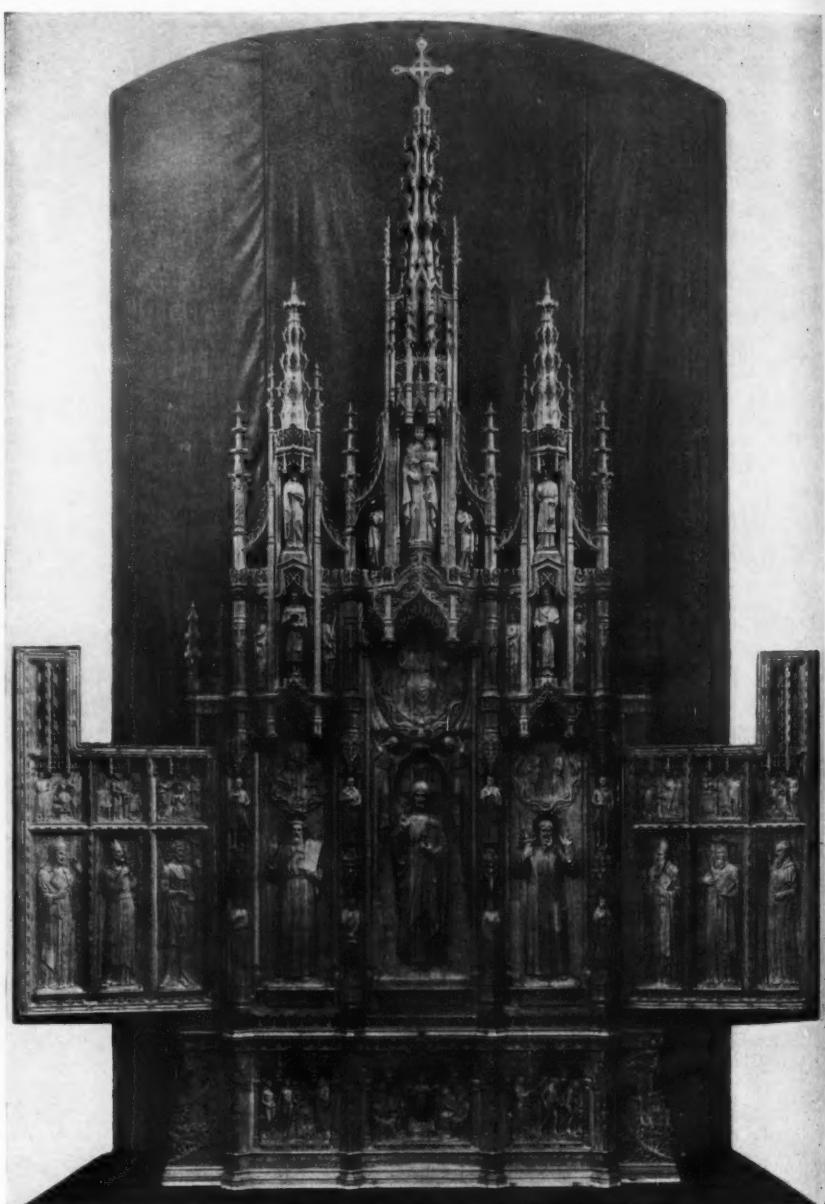


The Cathedral Age



~MID SUMMER~
1938



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The Cathedral Age

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Midsummer, 1938

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ELISABETH ELICOTT POE, *Associate Editor*

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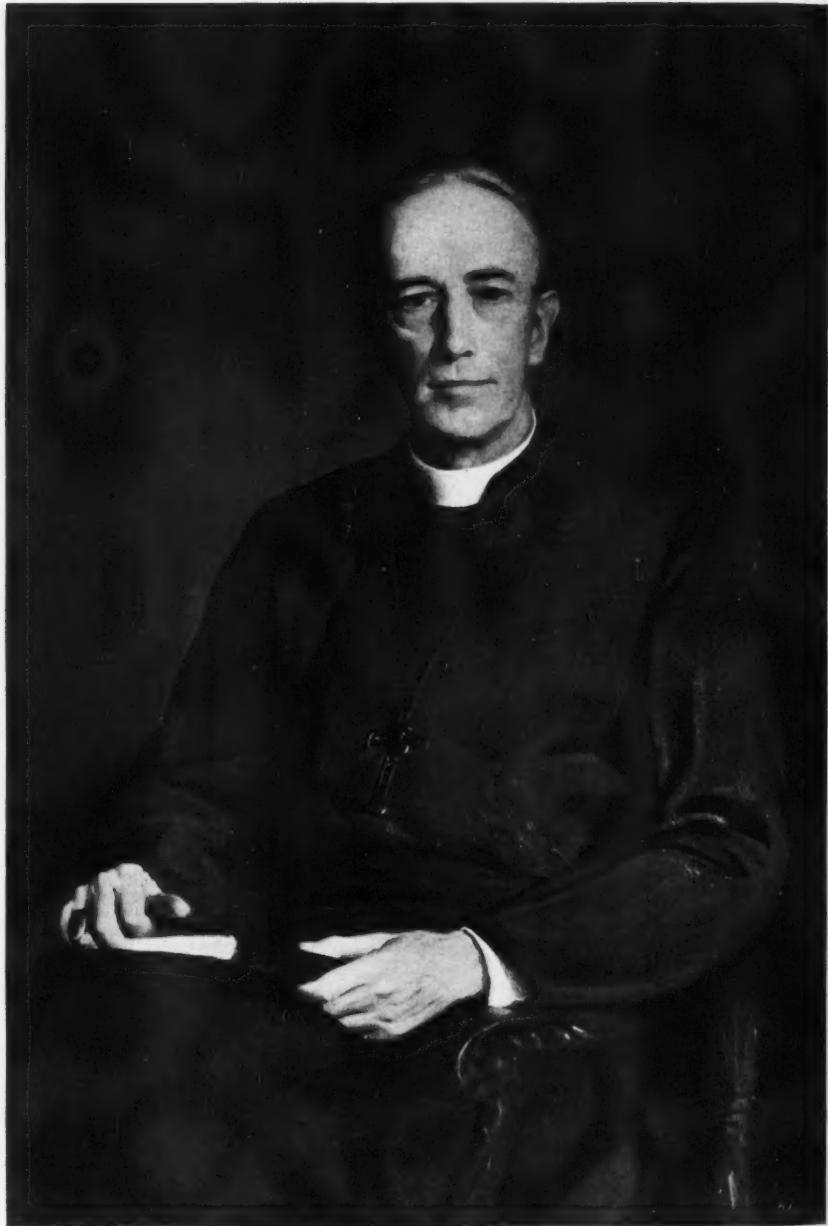
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Photograph by Lewis P. Weitz

PHILIP MERCER RHINELANDER

First Warden of the College of Preachers at Washington Cathedral and former Bishop of Pennsylvania.
Portrait by Bjorn Egeli recently hung in the College of Preachers refectory.

(See page 52 fo: acknowledgment to the donors)

The Cathedral Age

Midsummer, 1938



John Wesley

A Sermon preached by the Archbishop of Canterbury in
St. Paul's Cathedral, London, on May 25th

Revelation XIV, 6.—I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

ON the 24th May two hundred years ago a priest of the Church of England came to Evensong in this Cathedral. His name was John Wesley. He was in great trouble of soul. He had returned disheartened from the failure of a mission to North America. But there was within him a deeper trouble. For more than thirteen years he had given ceaseless care to his soul. He had built up a structure of fervent piety. He had loyally followed the teaching of the Prayer Book of his Church and of the Fathers of the early Christian centuries. He had been deeply moved by the writings of William Law and Jeremy Taylor. He had brought his own life, and had helped to bring the lives of other men at Oxford, under the strictest discipline. He had no other ambition than to be right with God and to serve Him with his whole heart. And yet all this

long spiritual effort had not brought him inward peace, such as he had seen and envied in the humble Moravians who had been his shipmates on the voyage to America. It was this for which he longed and which he had not attained. So here on that afternoon two hundred years ago the words of the Anthem—the very words which you have just heard—expressed at once the bitterness of his disappointment and the ardour of his desire: “Out of the deep have I called unto thee, O Lord: Lord, hear my voice. O let thine ears consider well the voice of my complaint.”

After the Service in the Cathedral he went very unwillingly to a humble meeting house in Aldersgate Street. What happened there must be told in his own words. Familiar as they are—for they are the spiritual heritage for which hundreds of thousands of “the people called Methodists” yesterday gave thanks in all parts of the world—they must be heard again now in this Cathedral. “About a quarter before nine while one was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust



Copyright by Frank O. Salisbury

JOHN WESLEY

From a photograph of the mezzotint by H. Macbeth Raeburn, R.A., after the painting by Frank O. Salisbury, to commemorate the consummation of the Union of Methodism in England in 1932. The engraving is loaned to THE CATHEDRAL AGE by the editorial board of *The Christian Advocate*, an official organ of the Methodist Episcopal Church.

in Christ, Christ alone for salvation; and an assurance was given me that He had taken away *my* sins, and saved *me* from the law of sin and death."

This faith, this acceptance for himself of the free Grace of God in Christ, gave him the conviction of his rightness with God and with this that liberty and joy which all the labours of his strenuous piety had failed to give. He knew that he was justified by faith.

It is impossible not to compare this conversion with the conversion of Saul of Tarsus. With an intensity of spirit akin to Wesley's his own ambition had been to be right with God. Under its impulse he had observed with passionate zeal all the piety of the law. But it could not satisfy the craving of his soul. It could not set him free from the sense of sin, nay it only deepened that sense within him. Then he made his journey to Damascus. The light shone upon him. The living Jesus revealed Himself to him. Saul's surrender won for him that assurance of rightness with God which all his old efforts had failed to win. He knew that he was justified not by the works of the law but by faith in the free Grace of God in Christ.

Surely there is a very moving analogy between Saul's journey to Damascus and Wesley's to Aldersgate. And the conversion of both led to results which could not have been foreseen at the time. Who that saw Saul, the Pharisee, stumbling blindly into the streets of Damascus could have foretold that he was to be the man who by his preaching and writing was to make the Gospel of the Crucified a world power? Who that saw Wesley, the priest, rising to give testimony before the humble folk in the meeting house could have foreseen that, to quote the words of the historian Lecky, "the scene which then took place was to form an epoch in English history"? Eleven months afterwards, persuaded by George Whitefield, he began his open-air preaching, and then throughout the length and breadth of Great Britain—they are his own words—"The word of

God ran as fire among the stubble." Thenceforward he took the whole world for his parish; and as Alexander Knox said—using the words which I have chosen for my text—"he more resembles than any other human being since the Apostles that angel whom St. John saw flying in the midst of heaven having the everlasting Gospel to preach unto them that dwell on the earth."

This is not the occasion to discuss the psychology of Wesley's conversion or his doctrine of justification by faith. It is not the occasion to discuss the causes which led to the separation of his Society from the Church of England—whether it was due chiefly to the lack of sympathy and imagination and evangelical zeal on the part of the Church authorities or to the masterful temperament of Wesley himself, to a sense of the urgency of his call so passionate that it could not brook any hindrances to the fullness and freedom of the preaching of the Gospel. Churchmen and Methodists have each in their own way a heritage in John Wesley of which they are proud, a heritage which deepens the yearning that somehow and at some time, if God will, separation may become reunion. We are united here today in the desire to offer our common thanksgiving to God for the man himself, for what he was and did; and also, if it may be, to learn what message he has still to give to Christian life and witness at this present time.

Lambeth Palace, S. E. 1

20th June, 1938.

Dear Mr. Lewis:

With reference to your letter of June 9th, the Archbishop of Canterbury is quite willing that you should publish in the pages of THE CATHEDRAL AGE the address which he recently gave in St. Paul's Cathedral, London, in commemoration of the Conversion of John Wesley. I enclose a copy of what he said in case the full text is not otherwise available. You need not return it.
With kind regards,

Yours sincerely,
(signed) Alan C. Don,
Resident Chaplain.

I. First, what he was. Can we not with the mind's eye still see his face with its fascinating expression of mingled severity and strength and gentleness, his precise and authoritative manner—see him often a solitary figure riding with a loose rein, reading let us say the Bible or the Iliad of Homer or a controversial tract or a pamphlet on the use of electricity in the healing of the sick, or, if too tired to read, singing hymns to himself making melody in his heart to the Lord? Can we not still see him facing vast crowds and speaking to them with a voice so perfect in its modulation that all could hear, so pleading in its tones that all thought he was speaking to each one of them singly? There was no fiery eloquence in the forty thousand sermons he preached—"plain truths for plain men" he called them—but there went out of him through his words a dynamic power which shook and transformed the lives of the multitudes who heard them. From place to place, in storm or rain, along the roughest roads, he moved for over fifty years, ready and eager at any time and in any place to proclaim Christ Crucified. As he said of himself "I am carried along, I do not know how, that I cannot stand still." Yet all this insatiable zeal and energy were controlled by the strict discipline which he imposed upon himself. Daily he rose at four in the morning; and it was in those quiet hours that the spiritual power was stored which went forth with his words. Truly he was an angel, a messenger, flying from this heaven of quiet having the everlasting Gospel to preach.

II. What he did. It is difficult to measure in words the power he wielded over the English and Welsh folk of his day. Doubtless his preaching was often, at least at first, accompanied by strange physical disturbances—the convulsions and the loud shouting and sobbing. These were but the reactions of the rude minds and fierce passions of the masses to the first impact alike of the severity and of the plea of the Gospel. It is easy to speak of mass-

hysteria, but two things must be remembered—that when the excitement was over the lives were changed, and that Wesley brought his converts at once within the system of his Society; and in the class meetings the conversions were at once disciplined and preserved. It has recently been said by an impartial writer "he purified the animalism of the submerged classes by his spiritual force, and gave their life a new aspect in the light of eternity." It is the verdict of history that John Wesley and his preachers, and I would add Charles Wesley and his hymns, saved this country from the excesses of the French Revolution. There are many leaders of the Labour movement in our own time who have owed their balance and dignity to that Fear of God and that loyalty to Christ which the Wesleys set before the eyes of their fathers.

III. Thirdly and lastly, what has John Wesley to say to us at this present time? It is a very wide and perhaps presumptuous question. I have time to suggest only two answers and this very shortly, and only in order that you may think of them more fully afterwards.

The first is this—to Wesley the Christian Faith was first and foremost personal. The words in the record of his conversion—"Christ had taken away my sins, even mine"—were the echo of the words of St. Paul in which whenever we read them we seem to hear a tremor in his voice "The life I now live I live by the faith of the Son of God who loved me and gave Himself for me." You remember how Luther wrote "Put a vehement emphasis on that word *me*." Whatever may be the range of Christian thought and influence and experience, there is the root from which that widespread tree must grow—personal appropriation of what Christ did for us and does within us.

Yet it has been truly said that the tendency of the age is to depersonalize man. His separate personality is dissolved into the influences of his physical nature, his heredity, his environ-

JOHN WESLEY'S OWN STORY

of his Aldersgate Experience



I THINK it was about five this morning (May 24, 1738) that I opened my testament on those words: "There are given unto us exceeding great and precious promises, even that ye should be partakers of the divine nature." (2 Peter 1: 4.) Just as I went out, I opened it again on those words: "Thou art not far from the Kingdom of God."

In the afternoon I was asked to go to St. Paul's. The anthem was, "Out of the deep have I called unto Thee, O Lord; Lord, hear my voice. O let thine ears consider well the voice of my complaint. If Thou, Lord, will be extreme to mark what is done amiss, O Lord, who may abide it? But there is mercy with Thee; therefore Thou shalt be feared. O Israel, trust in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his sins."

In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death.

I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I then testified openly to all there what I now first felt in my heart. But it was not long before the enemy suggested, "This cannot be faith; for where is thy joy?" Then was I taught that peace and victory over sin are essential to faith in the Captain of our salvation; but, that as to the transports of joy that usually attend the beginning of it, especially in those who have mourned deeply, God sometimes giveth, sometimes withholdeth them, according to His own will.

After my return home I was much buffeted with temptations, but cried out, and they fled away. They returned again and again. I as often lifted up my eyes, and He sent me help from His holy place. And herein I found the difference between this and my former state chiefly consisted. I was striving—yea, fighting with all my might under the law, as well as under grace; but then I was sometimes, if not often, conquered; now I was always conqueror.

—From Wesley's Journal.

ment. The individual comes to be regarded as an item in a social problem, to be merged in the community. The man is lost in the mass. Is there not a danger of this tendency infecting current presentations of the Christian religion? The Gospel of the day seems to be one of social rather than of personal salvation.

Let it not be for a moment supposed that Wesley had no social Gospel. The Bible, he said, knows nothing of a solitary religion. He himself showed his eager compassion for the degraded and oppressed. It was his followers who secured the ending of the slave trade and the liberation of the slave. If he were now among us, I am sure that he would be foremost in forwarding all plans of social betterment. But I am even more sure that he would insist that all these plans, though they may help, cannot satisfy the deep incredible needs of the individual soul, and that it was primarily to satisfy these needs that Christ came and died. I cannot but recall an experience of my own, for I think John Wesley would understand it. I was once about to speak to a great crowd of working men in the North of England on social questions. As I went to my place they were singing, as only North-countrymen can sing —

*Tell me the story softly,
With earnest tones and grave;
Remember I'm the sinner
Whom Jesus came to save.*

It was difficult not to scrap my address and try to answer that appeal. I am sure that Wesley would insist that the man who knows in his own personal life the transforming power of Christ is the man who will most ardently believe in, and labour for, the power of Christ to renew and transform the world. We who most passionately desire the Christian transformation of Society have no need to be ashamed of being what Wesley gloried in being — "other worldly." For it is from that other world, the eternal spiritual world, that the power must come which will

most surely change the ways, the standards, the ideals of this present world. He is the best servant of his earthly country who gives his first loyalty to the heavenly country — the City whose maker and builder is God. It is from this heaven that John Wesley would fly having the everlasting Gospel to preach of the redemption of the whole world.

A second message, akin to the first, which I think his spirit would give to us today is this — Revive the evangelistic mission of the Church. Evangelistic zeal was almost dead in the 18th century till Wesley and his friends stirred it into life. There was little of it even in the quiet steadfast work of many parishes which redeemed the religion of that century from utter barrenness. But he and his evangelists worked perforce outside the Church. It is now within the Church that the evangelistic spirit must be again quickened into life. The whole Church and not merely any party within it must be evangelical in aim and spirit. The whole Church must catch the thrill of those glowing words in Charles Wesley's hymn which I can never say or sing without profound emotion —

*My gracious Master and my God,
Assist me to proclaim
And spread through all the earth
abroad
The honours of Thy Name.*

This must be the heart of any real Recall to Religion in our midst. If every minister were truly a minister of the Gospel and every member of the Church realized that he was put on trust with the "glorious gospel of the

RULE OF LIFE

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.

—By JOHN WESLEY.

Blessed God" then there would be new life in every parish or circuit among our towns and villages. Then there would be no place for these wearying appeals for men and money for the mission of the Church in other lands across the seas, and to the men and women labouring there the disheartening word "Stay" would be changed to the cheering word "Go forward." Here certainly the spirit of John Wesley is

calling us. Here he being dead yet speaketh.

As we make our thankful commemoration of him, may we not lift our eyes and see him still fulfilling some high service in the Kingdom of God, now more than ever "an angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Full Unity of the Church *

The Archbishop of York in his sermon said:

"At this service we must look forward to the great day when the Mother Church and the Methodist Church are joined together in full unity. Let us pray that there may be in that great and united fellowship of the disciples of Christ this inward experience of what God has wrought for them, of which John Wesley this day, 200 years ago, became prophet and of which from then onwards, in solemn loyalty, his society has been a most effective witness. That must be at least the main part of this commemoration, that our hearts be opened as his was opened, and the love of God may take possession of us as it took possession of him, and send us out a mighty multitude into the world to do something corresponding to what he did in the world in which he lived."

World Influence

Dr. Temple recalled that on May 24, 200 years ago, John Wesley attended such a service as they had joined in the afternoon.

"There are many themes," he said, "of which one might well speak at such a moment. One might speak of the marvellous career, the gospel preaching

that followed from that day. One might speak of the movement so inaugurated and its influence throughout the world; one might speak — and it would be a great joy to me to do so — of the closer relations that are now springing up between the Mother Church of which John Wesley, to the end of his life, was still a loving member, and the society that is proud to reckon him as its founder.

"But it is more profitable, surely, and far truer to his spirit, that we should think of what it was that came to him at that time, what was the secret of the power which from that day onwards worked in him, and pray in humility and penitence that the same power may be in us, and the same joy possess our souls."

Gospel Message

The Archbishop explained that while we knew this truth in our minds, our hearts in many cases were only half touched with that invigorating truth.

Stating that they were not winning the attention from the world that they should, Dr. Temple said: "To a large extent it is true that in our time the message of the Gospel, though still treasured by multitudes, is regarded as irrelevant to the great affairs of life. What we need most urgently and vitally is such a new spiritual baptism as this day, 200 years ago, was given to John Wesley, that we may know in our hearts, as well as in our minds, that we are not slaves of God, but sons."

*Extracts published in the *York Herald* from the sermon delivered by the Archbishop of York at a service in York Minster on May 24th to commemorate the bicentenary of the conversion of John Wesley. Among the 3,000 people in the congregation were many Methodist ministers and members of the Free Church Council.—EDITOR'S NOTE.

The Cathedral Speaks to Me

By Alice Hutchins Drake*

A FEW evenings ago I set forth to give a program before one of the Federated Women's Clubs in the District of Columbia. The street address happened to be one with which I was unfamiliar, and in consequence I depended wholly upon the taxicab to deliver me successfully. We stopped before a brilliantly lighted building. I opened the door and stepped into an auditorium. There sat perhaps thirty women apparently waiting for the speaker. To one I gave my name. There was no response. "I have come to give the program," I explained. "But this is Jewish," remarked a woman. "Yes, this is a Synagogue," said a second woman who had joined us, "But," she added, "you've done no harm to look around."

After apologies and explanations this intruder hastily withdrew. At the corner she paused for orientation. It was still beautiful evening. No one was abroad. Friendly lights gleamed in nearby houses. The walls of a large school building loomed dark on one corner. Over all was the silvery light of the full moon.

As I stood facing the lighted synagogue, into which I had so patently introduced a decidedly foreign element, it troubled me to think that I had appeared to be looking around. Then I said, aloud to my friend the moon: "Even if I did appear to be looking around, I was in God's house where surely one may look without giving offense."

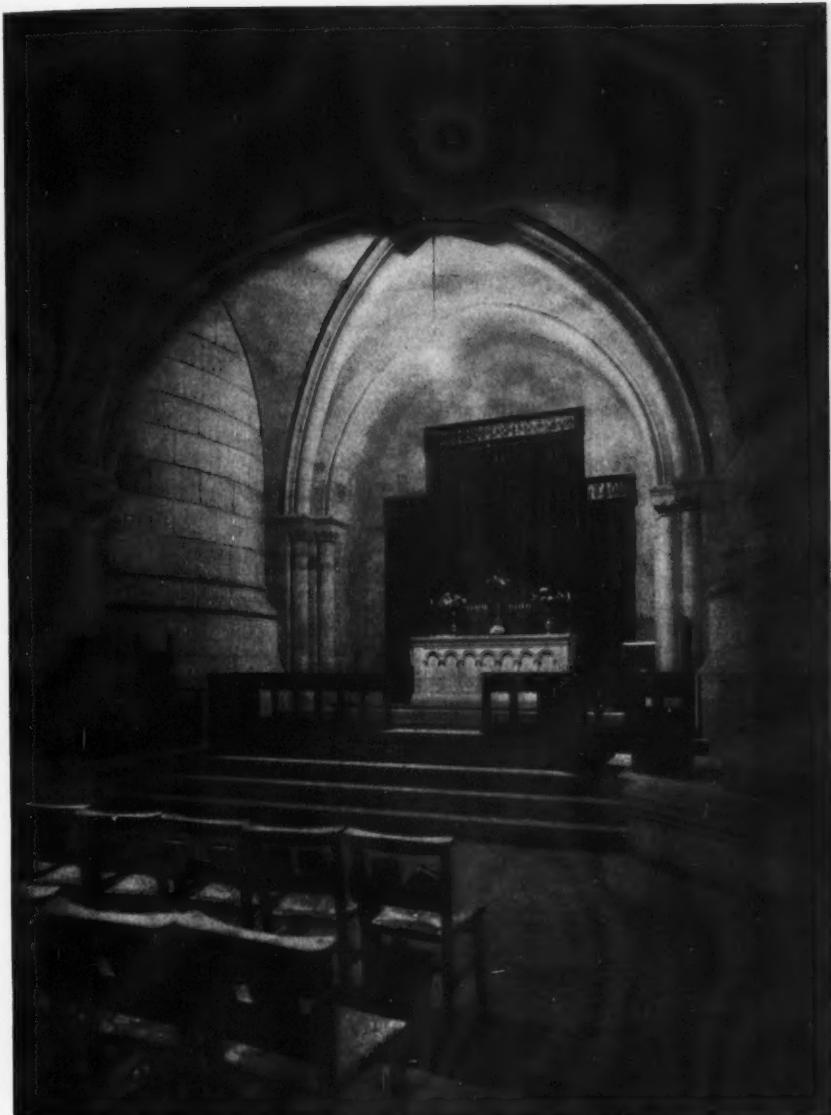
God's house, the Lord's house, the synagogue, the mission, the church, the chapel, the Cathedral — how arresting a fact it is that each of these words traces back to the One whom an ancient people called Yaweh. The Jehovah who

was honored in the synagogue was the very same Deity whom shortly the speaker was to honor in a brief program on His handiwork.

Terminology is an intriguing subject. It can alienate friends; it can unite nations. Why do we sometimes call God's house a Cathedral? This is a question which even certain laymen who attend one daily can not answer; not because it is difficult, but because the occasion to need to know the derivation has not arisen. As you will recall, Cathedral has come into our language from *cathedra*, meaning the "bishop's chair." But it takes even more than a special seat for a bishop to make a sacred edifice a Cathedral. Ask the Executive Secretary of Washington Cathedral, or the Dean of the Chapter, or one of the Pilgrim Aides, or a grateful layman kneeling in meditation in a quiet chapel. Each will have a different answer, but doubtless all would agree that more than the *cathedra* is needed if a Cathedral is really to function as a Cathedral. Enthusiasm and loyalty, vision, and self-immolation; tolerance, tradition and worship are a part of the fabric of the very being of a Cathedral. Perfection in its countless forms of manifestation is exacted of craftsman, artisan, artist and priest. Spirituality in certain of its most beautiful modes of expression is apotheosized in a Cathedral.

The late Mrs. French, wife of former Representative Burton French of Idaho, in speaking of the project being carried on in Washington, once exclaimed: "What a privilege it is to live in the shadow of a Cathedral in the building!" This is what Washington residents have been doing for three decades. The years of its development have included a World War and a World Depression, but the work of building the Cathedral of Saints Peter

*Radio broadcast on Washington Cathedral over WMAL, the *Evening Star* Station in Washington, published here by courtesy of the Haskin Newspaper Syndicate.—EDITOR'S NOTE.



TO WORSHIP HERE ON EASTER DAY IS A MEMORABLE EXPERIENCE

A photograph of the chancel of the Chapel of St. Joseph of Arimathea, whose walls are formed largely by the massive piers which are to support the Gloria in Excelsis Tower. A segment of one of the great piers may be seen at the left of the Communion Rail.

and Paul has been carried on with but a comparatively brief interruption.

And now, what is there to see? And

may the visitor frankly look about him? The answer to the latter question is, *indeed one may*. At stated periods

throughout the day Pilgrim Aides conduct visitors through the entire Cathedral. It is also the privilege of certain groups to study occasionally under the instruction of the Editor of THE CATHEDRAL AGE. With him, I have as it were, "Majored" in the Cathedral.

Since there is not time to describe the entire structure, I am choosing certain features which are particularly striking. Those to whom the story of St. Joseph of Arimathea is most appealing cherish, in a special way, the chapel dedicated to him. To approach it, the pilgrim descends twelve steps. They symbolize the descent into the valley of the shadow which the Christian pilgrim must make before he can enter into Life Eternal. Here, indeed is a chapei in which it is well to "look around." It is in the form of a Greek cross. The width is sixty feet; the length, sixty feet; and the height, twenty-four feet. Four tremendous piers give unusual strength and beauty to the chapel. The two flights of shallow steps which lie between the piers have on them red rugs. These give warmth to the massive architecture. The Cathedral guide book states that the front of the altar is an arcade of seven arches supported by carved columnettes, with carved capitals, flanked by vertical panels. These are decorated with carvings in a Celtic motif. The symbolic Glastonbury thorn appears in the decoration of the communion rail.

Each year in the course of conducting a word study class I devote a period to what I call our Cathedral Glossary.* We add to our vocabulary such significant words as nave, crossing, transept, clerestory, boss, apse, spandrel, reredos, and dossal. By pilgrimages to Washington Cathedral we learn from actual contact the full significance of the terms. In the Chapel of Saint Joseph of Arimathea we pay special attention to the beautiful dossal of blue silk, shot through with metal thread. It hangs behind the altar of Indiana limestone.

All this beauty of architecture and of ecclesiastical furnishings is to the

glory of God and in honor of Joseph of Arimathea. You will remember that one of the most extraordinary experiences in all of sacred history befell this man. He it was who was privileged to lend his new garden tomb as the place of sepulchre for the body of the Crucified Christ. Later St. Joseph carried the Gospel story to Britain. Prompted by the miraculous blossoming of his staff which he had thrust into the ground, Joseph built a little church at Glastonbury to which Washington Cathedral traces back.

Some years ago there was published in THE CATHEDRAL AGE, this meditation on the Chapel of Saint Joseph of Arimathea. The lines are prompted by certain conditions which prevail in Washington. Here, there are many thousands of people living away from home — living in apartments or rented houses, or in hotels. The sense of ownership, of possession is lacking, but the Chapel of Saint Joseph of Arimathea can give one a sense of vicarious ownership. Thus does a Chapel pilgrim meditate:

My body is sheltered in a rented house,

My foot ever treads upon land Possessed by another. No where is a place

*That I may call my own.
But now am I grown rich.*

As "Arimathean Joseph" centuries ago,

Gave his garden tomb for the body of the Dead,

*So, this sheltered chapel—
Raised to the glory of God, and of Joseph of old—*

Gives me sanctuary for my body,

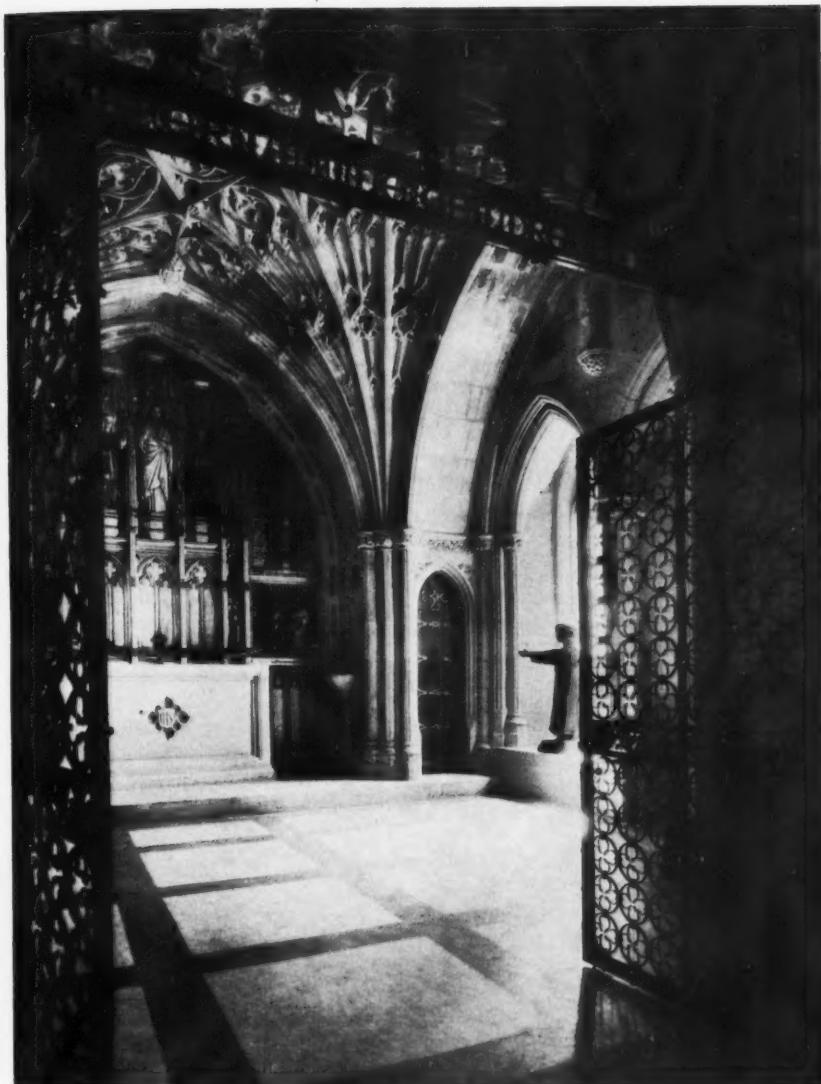
Gives me sanctuary for my spirit,

Gives me sanctuary for my soul.

Lo! Now I too possess!

If you are one of millions whom Life has sent hurtling out into the hurly-burly of the business or professional world, there are probably certain factors, qualities, conditions, circum-

*Please turn to page 18 for "A Brief Cathedral Commentary"—new department in THE CATHEDRAL AGE.—Editor's Note.



A BEAUTIFUL GATEWAY SWINGS OPEN TO THE CHILDREN

From the Christ Child to the colorful figures in the reredos and the carved squirrels in the moulding around the walls—boys and girls will find symbols they can understand.

stances for which you yearn. One may be the Paradise of peace which lies behind the door to your home. Another may be an opportunity to learn. Per-

haps a third is the feeling that the future is secured. In this day of continual change — change in standards, change in styles of attire, change in lit-

erature, change in city parks, change in religious, political and economic tenets—thousands feel poignantly the need of that which is immutable.

The fact that a Cathedral is through the centuries "unchanging and unchanged," to use my mother's phrase, is one vital reason for its tremendous appeal. During one's lifetime, one can always say the Cathedral *is*, and during the lifetime of those who follow, this great House of God will still be in the present tense.

While listening to an address made by the Reverend Dr. ZeBarney T. Phillips, before the Girls' Friendly Society, one of his congregation found, in a phrase used by the rector, one of the chief reasons for the response of her heart to Washington Cathedral. It symbolizes and makes tangible "the invariableness of God."

A consciousness of this must touch the minds and hearts of the host of people who annually throng through the Cathedral. Of these worshipers and visitors there are more than 200,000 a year. One may well ask to what part of the great edifice the pilgrim is most attracted. This depends, of course, on background and experience. Some will choose the Rose Window; others the Chapel of the Resurrection for meditation wherein Bishop Harding is memorialized.

The Great Choir is, architecturally speaking, the most impressive portion

of the Cathedral. Here is found the Jerusalem Altar with its carved "Ter Sanctus" reredos; here are colorful windows of rare beauty. Here hangs the flag of your state together with those of the other states which comprise the Union. Adjoining the Great Choir are two chapels of arresting beauty. A unique chapel has been constructed, to quote the Guide Book, "in the salient which marks the intersection of the Choir and the South Transept." This sacred place, the Children's Chapel, is the gift of Mr. Roland L. Taylor and the late Mrs. Taylor, of Philadelphia.

One may err in saying so, but it seems to me that, to an extraordinary degree, this chapel imposes restrictions upon the adult Cathedral pilgrim. Before entering, one questions his fitness as he does not, at the entrance to Bethlehem Chapel, or to the others now completed. You see, this chapel is in memory of a little boy. It is for boys and girls. Within, all the architectural features and the furnishings are developed on a reduced scale. Here is a place where a child comes to petition, to give thanks, to worship in the years before contamination takes its toll. Within are the qualities of tenderness and purity and love which mark the years before the days of adolescence and maturity work their changes. Here, nothing intrudes between the child and God the Father made manifest in the Son. Here the hand of artisan and artist make the Cathedral especially articulate.

PRIZE POEMS INSPIRED BY LINCOLN STATUE

**More than a year ago the National Poetry Center, of which Miss Anita Browne is founder and director, with headquarters at 30 Rockefeller Plaza ("Radio City") in New York, sponsored a contest for the best poem inspired by "Lincoln at Prayer," the statue by the late Herbert Houck, of Harrisburg, presented to Washington Cathedral by his sister, Mrs. William T. Hildrup, Jr., of New York City. The judges were the late Charles Hardy Meigs, of the Poetry Society of America, author of "The Man of Uz" and other books; Angela Morgan, author of more than a dozen books and a "National Honor Poet" of Poetry Week, and Marie Briscoe Croker, awarded the Poet's Parchment for the State of Maryland in 1937. Awards for the poems on "Lincoln at Prayer," delayed by the sudden death of Mr. Meigs, were announced early in the summer. The prize winning poem and the one to receive first honorable mention are published with grateful appreciation to the authors, the judges and Miss Browne.—EDITOR'S NOTE.*

Cathedral Inspiration for Poets*

LINCOLN AT PRAYER

(*The Prize Winning Poem*)

Stern crags are mellowed when the setting sun
 Bestows an aureole of golden light
On their sublimely lifted brows. But one
 Who looks upon this face discerns the bright
Effulgence flooding outward from a heart
 That bled for human anguish; feels the breath
Of an all-pitying communion start
 Again from lips long sealed in deathless death.

Oh, tender Brother, you were wont to pray,
 Not only in Cathedral stateliness,
But in the common streets of every day,—
 Each thought and act a prayer that yearned to bless.
Shining the heritage of any race
 That glimpses Godhead in a martyr's face!

—INEZ BARCLAY KIRBY,
 5550 Edgemore Lane,
 Bethesda, Md.

LINCOLN AT PRAYER

(*First Honorable Mention*)

When from the press of crowds he went apart
And reverently bowed his mighty frame,
With all a child's humility of heart
Calling for strength on a beloved Name,
He who said, "Come ye weary," must have heard,
And filled with quietude that troubled breast;
There must have been fulfillment of the Word
Of Him who pledged the heavy laden rest.

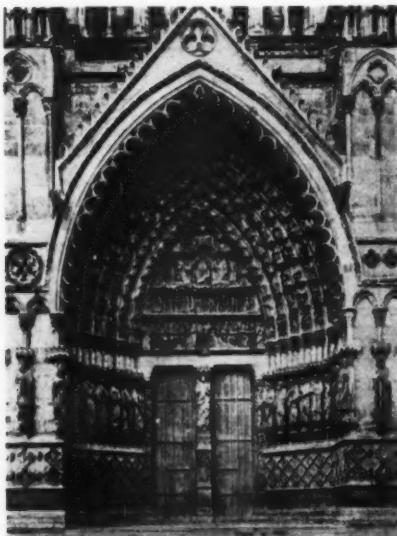
The One who knew how much a cross can weigh
And what the sharing of its burden meant,
Must have put forth a kindly hand to stay
The load beneath which those gaunt shoulders bent.
The Man of Sorrows must have tarried there
When Lincoln lifted up his soul in prayer.

—ANNA M. PRIESTLY,
 1415 Chapin St., N. W.,
 Washington, D. C.

A BRIEF CATHEDRAL COMMENTARY

Editor's Note: We begin with this issue of THE CATHEDRAL AGE an informal series of notes in simple explanation of Cathedral architecture and Christian symbolism. The series will not attempt to be exhaustive, but rather to review briefly some aspects of Cathedral building and decoration, which are interesting in conjunction with articles published in this magazine. Readers are invited to send their comments, suggestions, and terms they would like to have explained. Please address the Editor, THE CATHEDRAL AGE, Mount Saint Alban, D. C.

A PORTAL (1), is an imposing entrance to a Cathedral or other edifice, including the architectural composition surrounding the actual doorway. Between the doors in



1. CENTRAL PORTAL OF AMIENS CATHEDRAL
Representing 13th Century Gothic architecture.

the illustration is a pillar, the **trumeau**, the center support of the horizontal **lintel** which, in turn, supports the **tympanum**. The flat surface of the tympanum shown here bears the sculptured story of "The Last Judgment." The successive arches radiating from the tympanum are built of **voussoirs** ("arch-stones"), each of which is carved to represent a canopied saint.

THE palm branch (2), a pagan symbol of earthly victory and of praise, was adopted by the early Christians as a sign of spiritual victory in that the departed had obtained their Heavenly reward. Frequently, palms were inscribed upon memorials as a sign of martyrdom.

Before the days of our Lord, a crown of **laurel** had been the coveted prize in many a ceremony and contest. St. Paul speaks of this in I Cor. 9: 24 and 25, alluding to the Christian's effort to win an "incorruptible" crown. So the laurel, like the palm, took on a deeper, spiritual meaning for the Christian, who used these symbols at the time of most heart-searching trial—the loss of his dear ones. Within the laurel crown is a **monogram** of the first two letters of the Greek form of CHRIST—the X for the English CH, and the P (rho) for the R. The combined palm, laurel, and monogram must have conveyed to the unlettered early Christian mourner a message of comfort close to that of St. Paul's in I Cor. 15:57:

"But thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

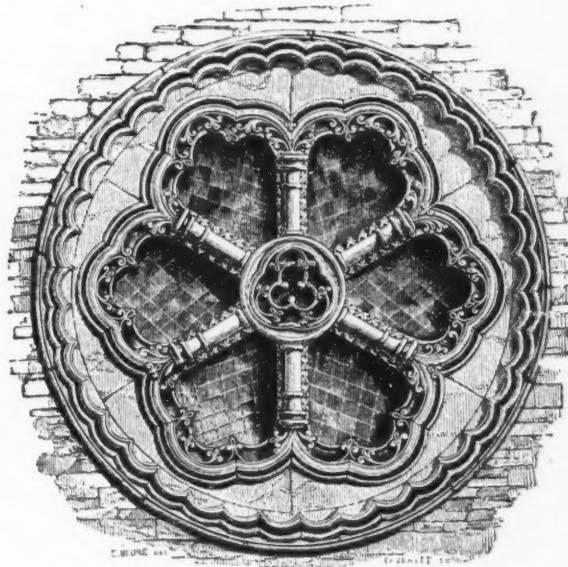
IN this exceptionally fine Early



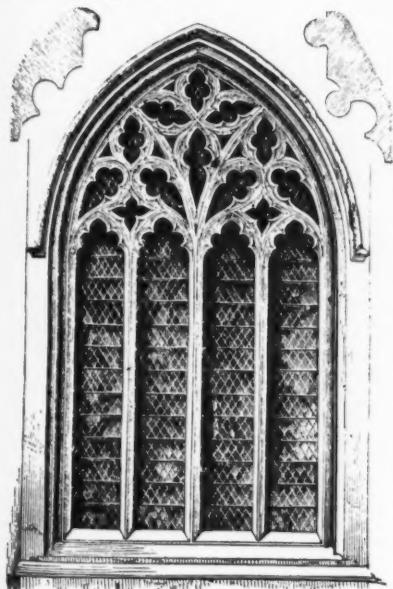
2. EARLY CHRISTIAN INSCRIPTION

In memory of "Flavia Jovina, who lived three years and thirty days—a neophyte—in peace." From The Roman Catacombs.

English wheel window (3), the central **trefoil** ("three leaves") symbolizes the Holy Trinity. It is said that St. Patrick, during the conversion of Ireland (5th Century, A. D.), used the clover leaf to demonstrate how in nature three units still could be one. The **circle** enclosing the trefoil, as well as the circular form of the entire window, represents eternity in its endlessness, and so suggests the ever-living continuity of Christianity. One of the numerous varieties of the **monogram** is



3. EARLY ENGLISH "WHEEL PATTERN" WINDOW
Peterborough Cathedral, A. D. 1240

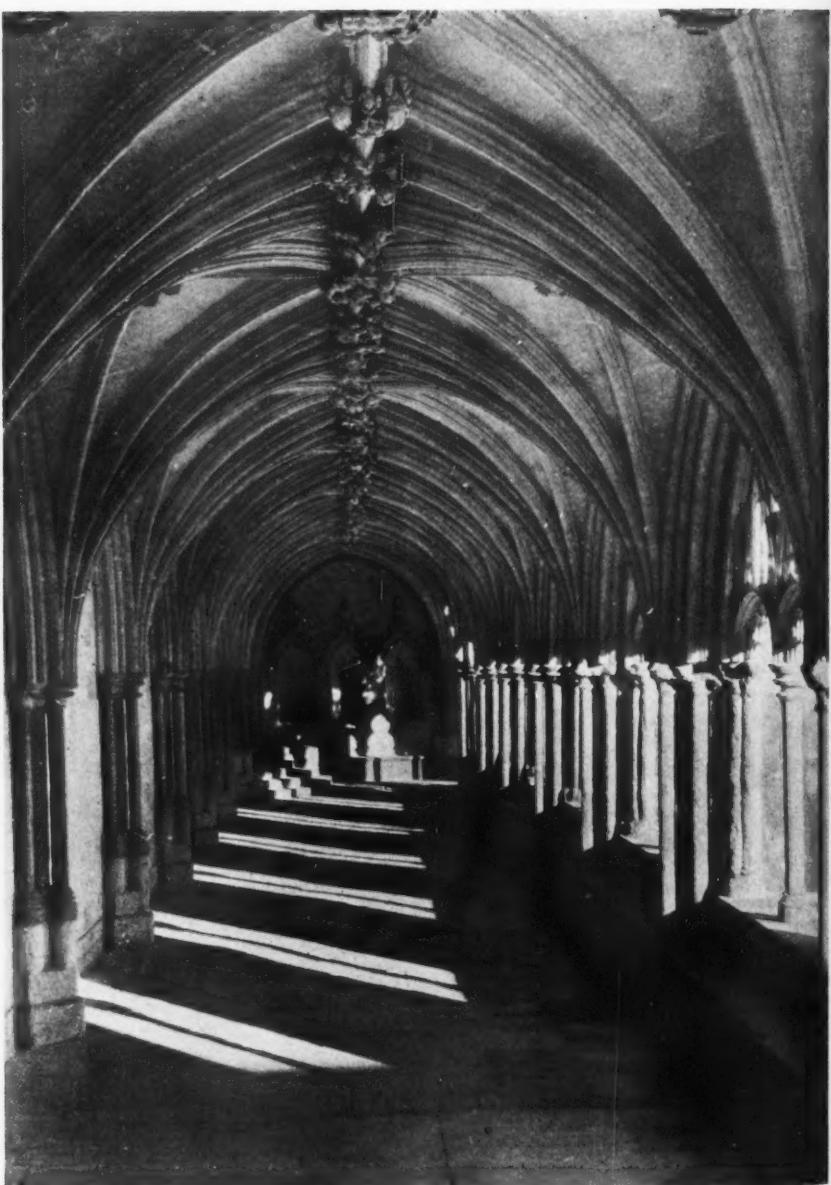


4. FLOWING TRACERY IN CHURCH OF THE
AUSTIN FRIARS, LONDON, A. D. 1350

seen in the six radial colonnettes which, continued through the center, form the initials of our Lord's full name. The vertical line gives the Greek I (Iota), or the initial for Jesus, and the crossed diagonals give the X (Chi), or initial for Christ. The carving around the trefoil is a form of early open tracery work.

TRACERY (the permanent, ornamental openwork, or effect of open-work, in stone), generally seen in Gothic windows (4), panels, and parapets. This form of decoration was evolved in the 12th Century, when the increased size of church windows demanded special supports for the glazing. The decorative possibilities of the supports soon were recognized and developed. The **mullions** are the vertical members which divide the window shown here into four lights; within the arch are the flowing tracery members.

[To be continued]



Photographs by E. C. Le Grice of Norwich

ANOTHER QUEEN ELIZABETH ENTERTAINED THE NOBILITY OF NORFOLK WITHIN THIS NORTH WALK OF NORWICH CATHEDRAL IN 1578

Eight Centuries Pass in Cloister Procession

Queen Elizabeth Re-opens Norwich Cathedral Treasures "to the Glory of God and the Delight of Many Generations Yet to Come"

ANOTHER historic event was marked on the "Book of Days" in Norwich Cathedral on May 28th when Her Majesty, Queen Elizabeth, came to unveil the statues of herself and her royal spouse, King George VI, in the newly restored Cloisters.* The Queen participated in the reopening ceremonies, after arriving by motor from Sandringham. She went first to the Deanery, where she had luncheon. Then Her Majesty and party passed through great crowds to the Cathedral where she was met by Cathedral officials at the west door and escorted through the Nave to her seat. "Blessed city, heavenly Salem," was sung as the processional hymn, followed by a verse of the National Anthem.

The ceremony was simple and impressive. In his sermon, the Bishop of Norwich declared: "The notable people of Norfolk and others who, under the superb leadership of the Dean, have restored this beautiful work, rejoice to identify themselves before God with the ancient life in this place, and, in their own generation, devoutly to step along the now renovated Cloisters where the monks walked in the times of my great predecessor *** So today, once more we rejoice in the happy, hopeful blend of old and new; we seek the hallowing of our work by the touch of God."

After the singing of "Jerusalem the Golden" and prayers were offered, the Queen and the clergy went in

stately procession to the Cloisters where the unveiling ceremony took place. Before she pulled the silken strings which drew aside the curtains concealing the statues of her husband and herself, the Queen spoke briefly, in clear voice and with evident deep feeling: "It is a very real pleasure to me to visit this great Cathedral, the Mother Church of the Diocese in which our home at Sandringham lies. I rejoice to see the ancient Cloisters restored to their old beauty, and I congratulate the Dean and Chapter on the work which, aided by many friends of the Cathedral, they have accomplished so successfully. I am proud to unveil these statues to the King and myself, and to open the beautiful old Cloisters once again to the glory of God and the delight of many generations yet to come."

The statues, by Gilbert Ledward, R. A., are regarded as good likenesses of King George and Queen Elizabeth, who is reported to have expressed great satisfaction over their value as works of art.

The Bishop of Norwich offered dedicatory prayers, followed by the Lord's Prayer and the Blessing. Queen Elizabeth greeted many of those present personally at the close of the service and then motored back to Sandringham Palace, leaving lasting impressions of her graciousness with all who had witnessed the ceremony.

The work of restoring the ancient Cloisters of Norwich Cathedral was begun in 1935 under the able direction of Professor Tristam, the "Friends of the Cathedral Church of Norwich" undertaking the bay which included

*Article based on information in "The Church Times" (England), June 3, 1938, and eighth annual report of "Friends of the Cathedral Church of Norwich."—Editor's Note.



HER MAJESTY ENTERED THE WEST DOOR AS THE CHOIR AND LARGE CONGREGATION
SANG "BLESSSED CITY, HEAVENLY SALEM"

the Prior's Doorway. When the East Walk was next undertaken, offerings came from individuals, families, and institutions to restore the various bays.

Norwich has the distinction of pre-

serving the largest monastic Cloisters left in English Cathedrals—structures that date back to the 12th century. The windows, vaulting, and bosses are of unusual value and beauty, hence their restoration marks



QUEEN ELIZABETH WAS ESCORTED TO HER SEAT BY THE DEAN OF NORWICH

the preservation of the distinctive architecture, stained glass, and carved work of that far off time.

It is interesting to note that the North Walk bays were restored by donors who are descended, either in



UNVEILING HER OWN STATUE



AND KING IN CORONATION ROBES

blood or office, from those who were with Queen Elizabeth in 1578. The reason is found in the fact that England's "good Queen Bess" was present at a banquet given in her honor in the North Walk that year.

Bay H of the North Walk was re-

stored by the present Queen Elizabeth and Her Majesty, the Queen Mother of England, restored Bay F; while Bay I was restored by the 4th Marquess of Salisbury, whose ancestor, Lord Burghley, was present at that notable banquet in 1578.

The Value of Reims to Civilization*

A Trans-Atlantic Cathedral Broadcast

By Welles Bosworth

FELLOW COUNTRYMEN:

Experience has taught me that Reims Cathedral represents to the French nation as a whole about what the Aeropolis of Athens did to the ancient Greeks. Every child in school here, learns to think of Reims Cathedral as their most sacred altar, before which the Kings of France were crowned. It was not only the location of Reims geographically, near the great plains where the French have always had to meet their enemy invaders, but because of the beauty of the Cathedral itself, that, since the Thirteenth-Century it has seemed of so great importance to all civilization. The fact that Joan of Arc made such a point of taking Charles VII there to be crowned would appear to be the outstanding event in the history of the Cathedral. Throughout the bombardment of the Great War there was one small chapel in the north corner, which was kept open for prayers, and a little statue of Joan of Arc always stood there. A few years ago there was a 500th anniversary of her bringing the King to Reims, and blue and white banners were hung all about the Nave bearing her favorite texts and phrases. Joan of Arc was certainly the most romantic figure in French history, if not of all modern history. She has infused Reims Cathedral with that poetical quality which is so essential to anything that is idealized by the great majority of human beings.

But imagine that you are standing

with me now before the Western Portal, glowing with afternoon sunshine and emanating, in its wealth of sculptured detail, rhythms and accents of harmony which create satisfactions to the eye quite similar, as has often been said, to the sensations produced by musical rhythms and accents in the ear. The old phrase, "A Gothic Cathedral is frozen music" can well bear repeating, for there is an indisputable foundation for it in truth. The modern architect has abandoned all effort in this direction. Materials and methods of construction have changed. He is obliged to employ steel skeletons or armored concrete and if he clothes this framework with stone, it must be only with a thin covering of stones cut out like boards and tacked on or "glued," as it were, to the real structure. Furthermore, practically all great building is now destined for physical service and few buildings are built to produce a great emotion of beauty on the beholder. The result is that a building like Reims becomes immensely more valued by humanity and it is regarded as almost sacred, not only by the French people, but by the people of fine feeling everywhere in the world.

How well I remember in 1918 reading with horror in the morning paper, up in the Catskill Mountains, that Reims Cathedral was burning. A young architect, grandson of the poet Longfellow, was visiting me. As we read the news he was so moved, that tears ran down his cheeks. We have been told that as the lead of the roofs melted, red-hot, it ran out through the mouths of the stone gargoyle so that the people said, "See, the Cathedral is bleeding to death."

But look up with me now to that eloquent lace-work of gilded fleur-de-lys crowning the ridges of the new lead roofs given, we Americans are proud to know, by the generosity of our illustri-

*Always a welcome contributor to THE CATHEDRAL AGE, Welles Bosworth of Vaucresson, France, writes as follows: "I thought of you the other day at Reims, at the celebrations for the inauguration of the Cathedral. You no doubt read about it in the American papers. I myself broadcast to America a little talk on what the ceremony meant, of which I enclose you a copy. The ceremony at Reims was most impressive. There was a large delegation of Englishmen present, but so far as I know, Mme. Jusserand, my wife and I were the only ones from America at the official déjeuner in the Hôtel de Ville. I wish you might have been there. You would have been enthused."—EDITOR'S NOTE.

ous citizen John D. Rockefeller, Jr. — a gift which not only lightened the immensely heavy burdens on the French in restoring and caring for their great number of historic monuments, but one which has enriched and gratified all lovers of civilization's best productions.

The destruction of Reims Cathedral, so deliberately pursued day after day, week after week, by ruthless bombardment, was one of those acts of vandalism which reacted upon the perpetrators in a way which surprised them. It created the determination to stop such fury as quickly as possible. They claimed that they had to destroy it because it was a menace from a military point of view. I asked Marshal Foch himself if there were any defense for that argument and he told me "None

whatever." He thought it was done out of jealousy because there are no equally beautiful monuments outside of France; and chiefly with the thought of discouraging the French nation.

It is a curious fact that the only reason why their guns did not succeed in so far destroying the Cathedral that it would have been beyond restoration, was the extraordinary thickness of the stone vaulting. No one knows why it was made so thick: it seems almost as if the builders must have foreseen that some day it would have to resist attacks from above. The vaults in some cases are more than five feet thick, all solid stonework. However, in many places they were shattered, and although one of the great piers at the transept was struck, it did not fall.

THE VOICE OF REIMS

Until last Saturday the bells of the Cathedral of Reims had not been heard for twenty-four years. The great church in which the French kings were crowned was one of the first casualties of the World War. Now, thanks to the munificence of John D. Rockefeller, the shell-shattered hulk of the noblest Gothic monument in France is restored. While the highest representatives of Church and State gathered behind the flag once carried through that mighty Nave by Joan of Arc, the old bells pealed out once more above the reconstructed town of Clovis and the Franks and echoed over the vineclad countryside, fruitful and well-ordered as if the war had never been.

Certainly a note of irony sounds in that deep-throated, long-silent chime. The destruction of the last war is hardly healed as the world begins to forge guns and take sides for the next. As the forges hammer out deadlier weapons to pound at Reims again, it seems as if man builds but to destroy, and at an ever-quickenning rhythm.

Yet Reims itself, 800 years old and today as majestic as ever, supplies the major overtone for that whining minor note. Cardinal Suhard, speaking at the rededication service as the Legate of the Pope; speaking, he said, to all Frenchmen and to all men wheresoever, declared that the rebuilt Cathedral is "by nature and vocation durable and eternal because it symbolizes a country that is the champion of all measured liberties and the trustee of the peace of the world." And that liberty, he went on, a liberty that emerges new again in the foremost place of our present pre-occupations, consists in "the supremacy of the human person."

This is what the stones rise to say and the bells of Reims ring to proclaim. Americans are proud that in a day of doubt one of them had a share in giving tongue again to this voice of faith in the defiant spirit of man.

—Editorial in the *New York Times*, July 11, 1938.

The stones have been pushed back into position and the pier injected full of cement so that it is now considered perfectly safe again. The flying buttresses with their enormous pinnacles sustaining the vaulting over the Choir, were a tremendous work of reconstruction for Monsieur Henri Deneux, the great architect of the Cathedral.

The openwork gallery, or series of arches and pinnacles at the roof line along the Nave was another great piece of restoration and a part of Mr. Rockefeller's gift. This gallery, more than twenty-five feet high, is a feature that one sees in such proportion only at Reims. It may interest you to know that almost no two of these arches are of the same width. Buildings of that epoch were not built with the aid of our modern surveyors' instruments and many students think the greater variety in dimension as a consequence is much more refreshing and stimulating to the eye than when everything is laid out with the mathematical precision of our modern buildings. When one contemplates Reims Cathedral, one is forced to conclude that there are some disadvantages in living in the machine age.

About 1384, the roof of Reims took fire, probably from lightning, and burned off. There was a great spire, or arrow as it is called, rising from the crossing, which was not rebuilt for lack of funds at that time. Our committee wished to put it back in restoring these roofs, but the Commission of Historic Monuments were so fearful of being criticized for restoring a feature of which there were no definite records, that the project was abandoned. Such is the respect with which these monuments are treated.

The greatest damage done to the Cathedral by the bombardment was an irreparable one. It was caused by the burning of the scaffolding which at that time surrounded the North Tower then being restored. The strength of the stone work was not greatly affected but all its exterior detail was burned off and it will remain denuded, and speak eloquently to posterity of the barbarous

war through which the Cathedral had to pass. The stained glass windows have been most successfully restored. Monsieur Simon, a stained glass worker at Reims who had had the care of the Cathedral windows during many years, had made a collection of careful drawings of each window (with the exception of the Rose Window in the Western Doorway). His son has remade the windows from those records, having to replace about nine-tenths of the glass, and has done it so perfectly that even a specialist cannot say which part of the glass is old and which is new.

A witty Frenchman said to me the other day, "The Cathedral now seems to be about ready for another bombardment." A German said to me, "The

TRUSTEE OF WORLD PEACE

It was to all Frenchmen and to men everywhere that Cardinal Suhard spoke, invoking the stones of the restored Cathedral as witnesses to the truth of his words. He said:

"What do these stones tell us? That this monument, once more rebuilt, is by its nature and vocation durable and eternal because it symbolizes a country that is the champion of all measured liberties and trustee of the peace of the world.

"In what does that liberty consist? The supremacy of the human person. That thesis, which emerges new again in the foremost place of our present preoccupations, is the same conception that France has held and propagated from the outset and throughout the whole course of her history—a thesis which despite the diversity of her political regimes she has not ceased to sustain as the aim of her own destiny in the midst of civilized and barbarian peoples; a splendid thesis whose philosophy derives from what St. Paul called 'the law of the spirit,' which frees man from servitude."

Cardinal Suhard spoke of Charlemagne, "who dreamed less of empire for himself than of a united Europe in which there would be no more war, where Germans, Italians and Frenchmen would love each other as brothers."

There was a need now, he said, for such a conception of chivalry.—*Extract from news dispatch by P. J. Philip in the New York Times on July 10, 1938.*

fact that you people have so successfully restored it proves that we did *not* destroy it."

But there it stands in all its glory of sculpture and Gothic tracery,—noble, grandiose, impressive,—the work of one master mind. Contrary to most buildings of the period which took so long to build that one is conscious of different designers and different periods of construction, Reims was built for the most part in 90 years, and both inside and out, one feels the hand of a sole designer. Its relative proportions and contrasts of long and short, of big and little, are the chief elements of its impressiveness and beauty.

Tonight it will be illuminated brilliantly with floodlights from below. A Twelfth Century mystery play of "Adam and Eve" will be given under the West Portal, as well as a play evoking the glorious history of the Cathedral, especially written for the occasion, with a musical adaptation. Tomorrow morning at 9:30 there will take place the formal inauguration of the Cathedral, open once more in its entirety, for religious services. There will be procession of the cardinals, archbishops

and bishops, their robes, scarlet and white and purple and gold, adding richness to the scene. There will be a reception of prominent personalities, including President Lebrun, followed by a grand pontifical mass and an address by Cardinal Suhard, Archbishop of Reims. The Mayor of Reims, M. Marchandieu, who is now the Minister of Finance, is giving a great lunch party in the City Hall, and at 3:30 in the afternoon there will be a ceremony in the Cathedral for the general public with a procession in which will be borne the relics of the Saints of France.

You have heard a few strains of music from the organs which have recently been restored and are being reinaugurated. You will now hear them again, as a concert is in progress. I feel sure that the sound of these great instruments of music, reverberating under the majestic vaults of this noble edifice, carried to you across the Atlantic in this miraculous way, will awaken in your minds and hearts the consciousness of the enormous value to our civilization of such an outflowering of man's creative genius as is typified by Reims Cathedral.



LONDON CHOIR SCHOOL SINGERS WITH CARLTON BORROW THEIR TEACHER
They sang in the Cathedral and were received at the White House during their brief visit to Washington.

A Cathedral School in the Nation's Capital

In these days of many kinds of schools it is helpful to suggest the advantages which a school located on the Cathedral Close offers to its students.

In the first place, the rich and varied life at the Cathedral is shared by the school family. This includes the chance to meet men and women who come, often many miles, to see the Cathedral. Leaders in thought are frequent guests and thus the school shares the opportunity to hear and to know them. As the building rises in beauty, the girls watch its progress. They are instructed to understand the architecture, sculpture, and stained glass.

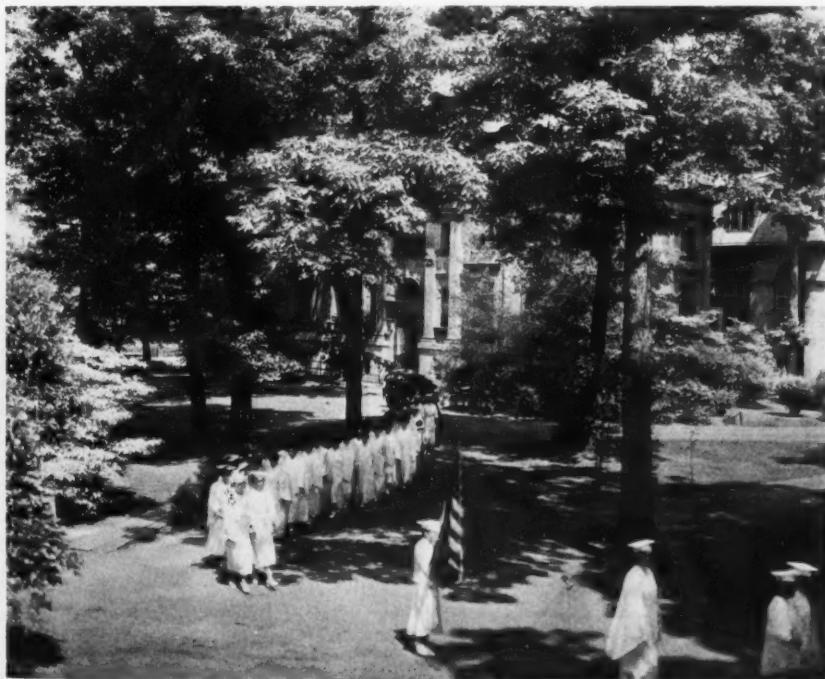
The interest of young people today in religious and spiritual questions is an accepted fact. Members of the Cathedral staff spend regular times

with small groups. A discussion group last year met every Sunday evening. Students interested attended and brought their questions to this informal gathering under the leadership of the Canon Chancellor.

Because interest in the Cathedral is nation-wide, young women meet here from every section of our country. Thus friendships are broadened and understanding grows.

The sixty-eight acres of land, although within city limits, makes available outdoor sports of all kinds. Our outdoor fireplace and many shaded spots are inviting to those who love to picnic.

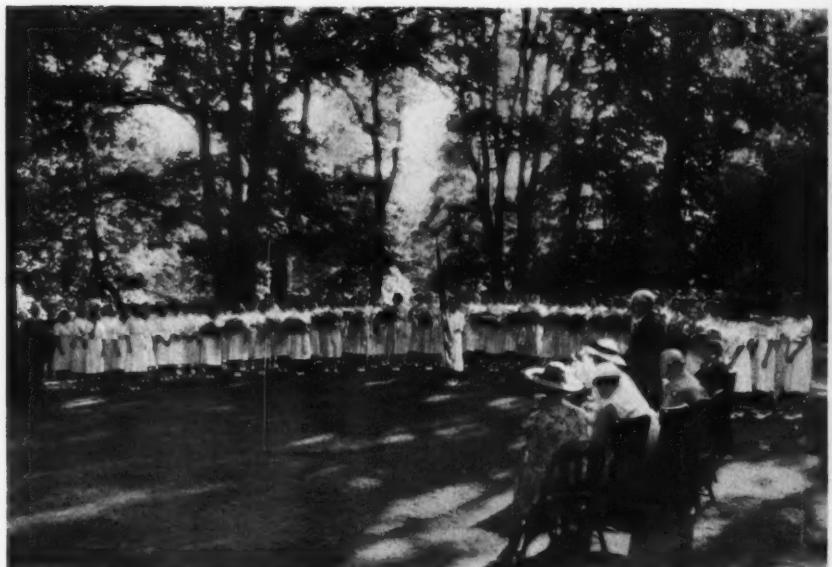
In addition to all that the Cathedral Close offers, the proximity to the city makes easily available the unusual ad-



COMMENCEMENT LINE ON THE WAY FROM MAIN BUILDING TO THE CATHEDRAL



THE MAY QUEEN AND HER COURT — A FAVORITE FEATURE ON FIELD DAY



THE AWARD OF THE SCHOOL FLAG AS FIRST SENIOR HONOR IN COMMENCEMENT WEEK

vantages of Washington. Besides being a laboratory for the study of our national government, enriched cultural opportunities offer students enjoyment in the fields of music, art, and drama.

Now in its thirty-eighth year the school welcomes increasing numbers of

daughters of alumnae each autumn. It is our hope that the readers of THE CATHEDRAL AGE will include in their next visit to Washington a little time for the National Cathedral School.

MABEL B. TURNER,
Principal.

St. Albans School Completes New Building

With the opening of its thirtieth year on September 19th, St. Albans School will dedicate the Activities Building erected within the last year at a cost of \$225,000, contributed largely by parents, friends, and alumni. Here the extra curricular life of the Cathedral School for Boys will be housed adequately under one spacious roof—the building being 180 feet long by 70 feet wide.

Offering more than usual gymnasium facilities, the building will in-

clude home team and visiting team athletic suites; lockers, shower and drying rooms; a well equipped manual training room and automobile machine shop which adjoin a mechanical drawing room; boxing, fencing, and wrestling rooms; five work rooms; a suite for School publications; a lounge and trophy room; a Government Class and library room; a photographic dark room; a games room; masters' locker suite; the Athletic Director's suite and dis-



THE DEAN CONFERS PRIZE AWARD IN TYPICAL MOUNT SAINT ALBAN SETTING
Indeed such an informal assemblage marks an end of the procession beginning on the front cover of this issue of THE CATHEDRAL AGE.

pensary—and over all a magnificent basketball court, including badminton courts.

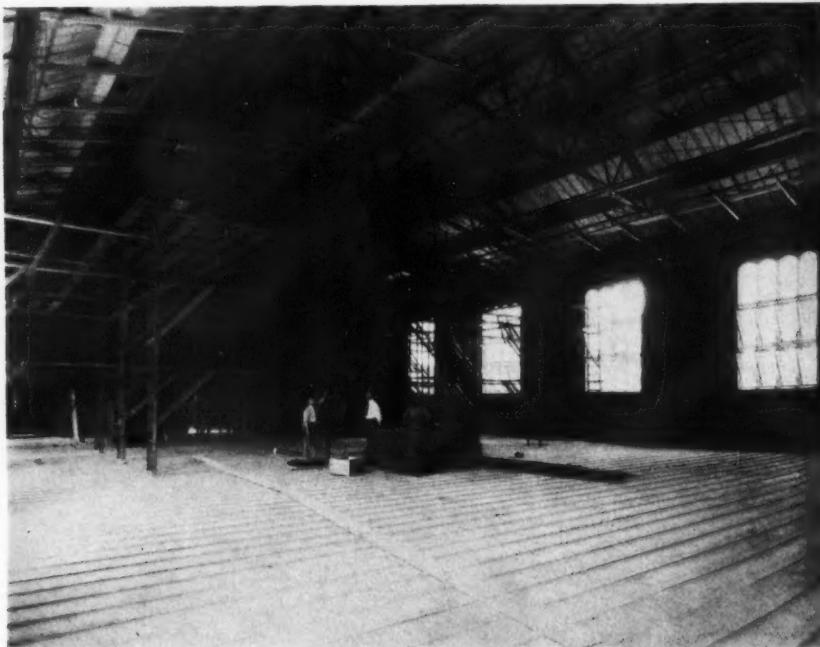
The forced ventilating system and sound proofing are major factors for comfort and quiet. Further details about the Activities Building will appear in a future issue of this magazine.

Additional gifts will be required to complete the building fund, provide adequate furnishings, and especially to endow various departments of St. Albans work so that the School motto—"PRO ECCLESIA ET PRO PATRIA"—may take on new lustre. Requests for information should be addressed to Canon Albert H. Lucas, Headmaster, who will be in residence after September 3rd.

The School was established by the Protestant Episcopal Cathedral Foun-

dation of the District of Columbia, a foundation chartered by Congress in 1893 for "the promotion of religion and education and charity." It is administered by the Cathedral Chapter as a board of trustees, of which the Bishop of Washington is president, and many leaders of national affairs, both clerical and lay, are members. Of the location in the southwest corner of Washington Cathedral Close, at the junction of Massachusetts and Wisconsin Avenues, four miles northwest of the Capitol, Ambassador James Bryce once wrote these words:

"You all know the spot at which Wisconsin Avenue intersects Massachusetts Avenue, which has now been extended beyond the intersection into the country. At that point of intersection, just opposite where the Episcopal Cathedral is to stand,



WHERE BASKETBALL TEAMS WILL BE DASHING DOWN THE COURT THIS WINTER
With badminton courts, this magnificent space is made possible in a building 180 by 70 feet.



NEW ACTIVITIES BUILDING READY FOR DEDICATION AT ST. ALBANS

Made possible by gifts from parents, friends and alumni—under the Headmaster's leadership—it will cost \$225,000 and house the School's extra curricular life.

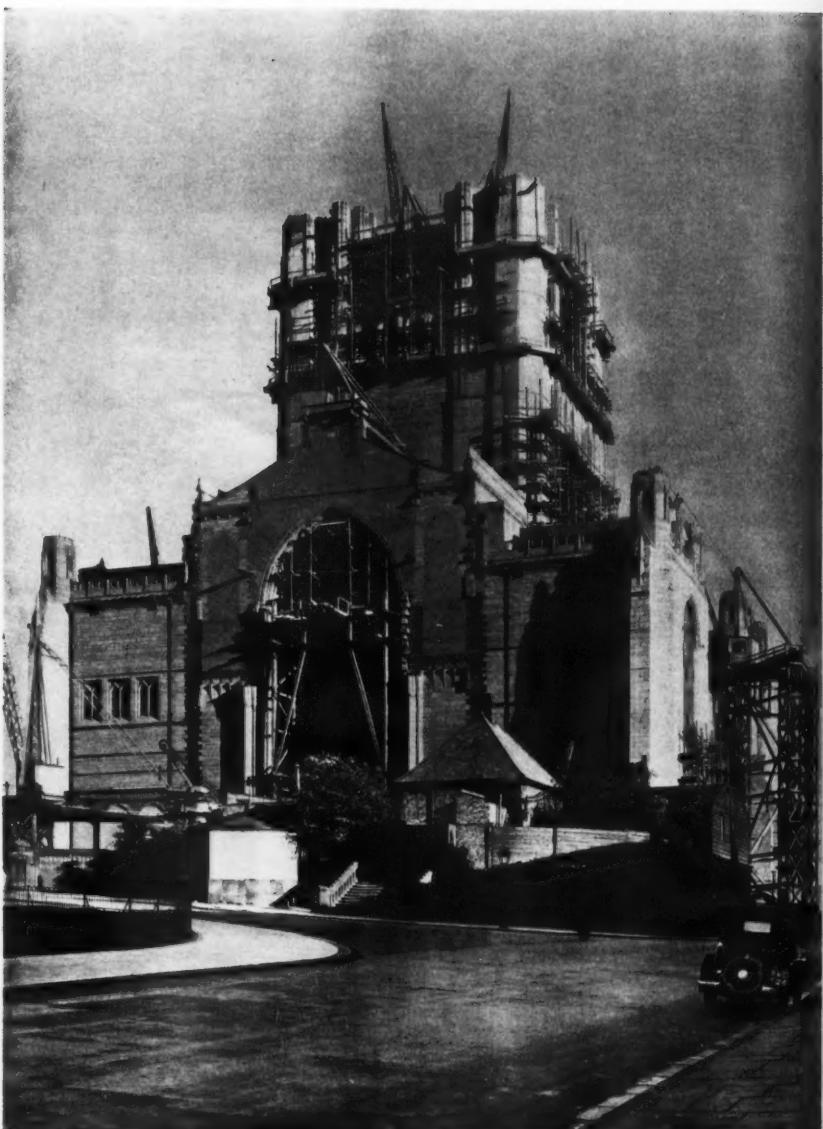
there is a spot commanding what is one of the most beautiful general views of Washington. You look down upon the city, you see its most striking buildings—the Capitol, the Library, State, War and Navy Department, and the Post Office and other high buildings along Pennsylvania Avenue—and beyond them you see the great silvery flood of the Poto-

mac and the soft lines fading away in dim outline in the far southeast. It is a delightful and inspiring view.

"It is a view that reminds one of some of those ample prospects over Rome which the traveler is able to obtain from St. Peter Montorio, on the further side of the Tiber, or from Monte Mario."

YOUTH LEAVING THE CATHEDRAL TO ENTER THE WORLD

Our cover by Hicks Photograph Company captures a vital moment in the lives of the Class of 1938 at St. Albans, the National Cathedral School for Boys. They have completed their studies and knelt before the Bishop of Washington in the Cathedral as the Canon Headmaster presented them for either diploma or certificate. Down the stately Pilgrim Steps they come—these newest sons of Washington Cathedral—followed by their fellow-students; all to assemble with parents, friends, alumni and masters under the trees below the School for the annual prize awards. Please turn to pages 29-32 for additional pictures illustrating one of the four principal objects of the Cathedral Foundation in the Nation's Capital—"Christian Education—Schools for boys and girls, and the instruction of all who care to listen in the fundamentals of the Christian Faith."—Editor's Note.



Photographs from recent brochure on Liverpool Cathedral

BEGUN IN 1904, LIVERPOOL CATHEDRAL MAY BE COMPLETED IN 1950
Twelve hundred "Cathedral Builders" or annual subscribers visited the site after their thirteenth annual festival service.

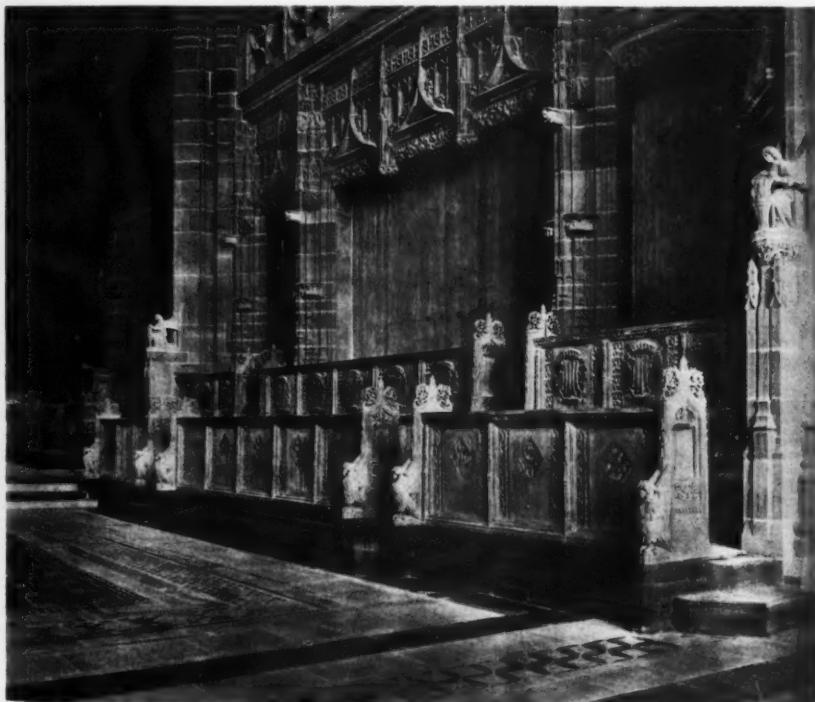
Liverpool "Builders" Rejoice at Festival*

The thirteenth annual festival of "Cathedral Builders" was held on Saturday, May 21st, when we were fortunate in having a glorious sunny day. One thousand two hundred Builders and their friends joined in the Thanksgiving Service, at which the Bishop was present, and we had the pleasure of having the Reverend Canon F. H. Gillingham, Rector of St. Margaret's, Lee, as preacher. At the close of the service, "God Save The King" was sung as a prayer, unaccompanied, by the choir. It is interesting to note that his late Majesty King George V preferred that the Royal Prayer should be sung in this manner.

*The Secretary of "Cathedral Builders," an organization founded in 1925, writing in the June, 1938, issue of the Liverpool Cathedral Committee's *Quarterly Bulletin*.—EDITOR'S NOTE.

After the service the congregation visited different parts of the Cathedral, and once again the Cathedral Plate and Altar Frontals were on view.

Nearly all the Builders present availed themselves of the privilege of viewing the site. Here for the first time a definite impression was obtained of what the Cathedral will be when complete. There was nothing to obscure the view of the magnificent vault under the Tower, reaching to a height of 176 feet from the level of the floor, and of the great windows on either side of the Under-Tower which had been glazed since the last festival. Builders had the joy of seeing these for the first time and many expressed their delight in the richness of the colors, which had surpassed their highest expectations. The



ALL CATHEDRAL FURNISHINGS HARMONIZE WITH MODERN GOTHIC ARCHITECTURAL PLAN
Which sprang from the mind of Sir Giles Scott, in charge of Liverpool Cathedral since his youth.

PROGRESS OF LIVERPOOL CATHEDRAL

Progress in all parts of the building is reported in the new issue of the Liverpool Cathedral Committee's *Quarterly Bulletin*. The Vestry Tower has risen a further seven feet to a height of 258 feet above floor level and 274 feet above St. James' Road. The number of men employed on the site at the beginning of June was 203, of whom masons and their apprentices numbered 104. In addition 5 masons and 2 laborers were employed at Messrs. Morrison's yard on Cathedral stonework.

As a memorial to the late Sir Benjamin Johnson, his family have offered to present the right-hand lancet window on the South side of the Under-Tower, an offer which has been accepted gladly. Sir Benjamin Johnson was a generous supporter of the Church, and for several years Chairman of the Liverpool Diocesan Board of Finance—*Press Bureau of the Church of England*.

Welsford (N) Porech also created much interest, and visitors enjoyed watching some of the carvers and masons at work.

Unfortunately it was only possible to open one door on to the Site this year owing to the excavations in the

Central Space, and apologies are offered for the crush that occurred at this entrance. May we remind Builders that the site is always open between 1:30 and 2:30 on the afternoon of the Festival, and those who can view it at that time do so with greater comfort and also help to relieve the congestion later on? * * * We were glad to welcome members from all parts of the country and from as far away as France and India.

It is hoped that at the next festival a greater number of children will attend. Efforts are being made to enroll young people and Builders are asked to do their best to interest children of their acquaintance. Though this appeal for young people is made, none are too old to join: we have had the pleasure of enrolling a Builder of 80 during the past quarter.

The usual cheque of £500 has been paid to the Treasurers of the Building Fund, making a total contribution to date of £28,000. The amount still required on June 1st, 1938, to complete the total of £350,000 appealed for by the Committee to enable them to finish the section now in hand was £23,356.

The Church Beautiful

The Art of the Church is—The Cathedral.
 The Music of the Church is—Song of the Angels.
 The Literature of the Church is—The New Testament.
 The Continuity of the Church is—The Sacraments.
 The Teaching of the Church is—Faith.
 The Command of the Church is—"Go Preach the Gospel."
 The Wealth of the Church is—Self-Sacrifice.
 The Promise of the Church is—Eternal Life.
 The Defense of the Church is—Holy Writ.
 The Belief of the Church is—The Apostles' Creed.
 The Ideal of the Church is—Holiness.
 The Symbol of the Church is—The Cross.
 The Glory of the Church is its—Divine Head,
 Jesus Christ our Lord.

GENEVIEVE L. PORTER,
 Washington, D. C.

New Gifts Enrich Cathedral Library

Valuable Manuscript Letters Added to George Cole Stebbins' Deposit of Gospel Hymn Material

MONG the treasures added to Washington Cathedral Library in recent months are manuscript letters from four American evangelists, Dwight L. Moody, Ira D. Sankey, D. W. Whittle and P. P. Bliss and the gift of George Cole Stebbins, generous donor of a Deposit of Gospel Hymn material in 1930 which bears his name. The new gift from Dr. Stebbins is another witness of his interest in the Library, which some day is to house one of the most complete theological libraries in the country. Included in the recent donation are a striking pencil sketch made of Mr. Moody while he was actually preaching, given by him to Dr. Stebbins, which has hung on the wall of the latter's study for sixty years; a large photograph of Mr. Sankey which was the companion picture to that of Moody; and a number of rare books dealing with the "Moody Movement" and the evangelistic preachers and singers associated with him.

Now in his 93rd year, Dr. Stebbins is the lone survivor of the Moody and Sankey group, himself an exemplification of American evangelism at its best. He is still composing new songs of the Christian life. As gospel singer, choir leader, conductor and composer he was one of the earliest members of the original Moody group,—Mr. Bliss and Mr. Sankey alone preceding him in 1871—while he began his evangelistic career in 1876.

Dr. J. B. Clayton who collected the George Coles Stebbins Deposit of Gospel Hymn Material once wrote of him: "The religious leaders of America and England have been warm friends of Dr. Stebbins. His unwavering loyalties, his gracious personality and rich religious experience, his accomplishments and contributions to Christian song, have made him beloved not only

by all the members of his own profession, but by all who discern the religious value of Christian character and activity."

Previous to the present gift, Dr. Stebbins had given to the collection bearing his name some two hundred of the best treasures of his private gospel hymn library, a large number of his printed songs and five original manuscripts of his world-famous hymns for which he was offered a large sum, but which he preferred to give to the Cathedral Library. These five precious scripts include: "Saviour, Breathe An Evening Blessing," "Only a Little While," "Beyond the Smiling and The Weeping," "Yielded to God" and "Some Day" later called "Saved by Grace," written at Newport, Rhode Island, and there first sung by Mr. and Mrs. Stebbins in a meeting conducted by Mr. Moody.

Seldom in the history of Christianity has there been such a remarkable group of unselfish and unenvious men working for Christ as "the goodly fellowship" of evangelists who followed Dwight L. Moody. The roll call includes Bliss, Sankey, Stebbins, Towner, McGranahan, Kirkpatrick and many others who worked, and *worked hard* in the cause of the Master.

The most perfectly trained musician in the entire group was George Coles Stebbins. Erudite and skilled in singing, conducting and composing, he maintained the noted flow of melody in gospel hymn music. Many of his songs contained beautiful themes which might have been developed into symphonies. Dr. Stebbins also is skilled in the use of unexpected harmonic modulations. His first composition, a "Slumber Song," was written and published by P. P. Bliss in 1872. He is still writing, in 1938, thus making a record of sixty-six years of un-



IRA DAVID SANKEY

This picture is also Mr. Stebbins' gift to the Cathedral Library and hangs side by side with portraits of Mr. Moody and himself.

interrupted composition of hymn music.

Thanks to the Stebbins Deposit of Gospel Hymn Material, Washington Cathedral Library has the only complete collection of the songs of P. P. Bliss in existence—gathered from all sources—and numbering 375 selections. It has also the only complete collection, together with fifteen of the original manuscripts, of the more than 800 published songs of their generous donor—George Coles Stebbins. Under no circumstances would it be possible to duplicate these collections, representing the rich beginnings and the final glories of the gospel hymn.

The roster of composers, singers and conductors includes the following men to whom most of all credit is due that the true gospel hymns were created, developed and shared with the entire Christian world during "The Moody Period" 1870-1900:

Philip Paul Bliss, William Batchelder Bradbury, Dr. William How-

ard Doane, Edwin O. Excell, William Gustavus Fisher, Charles H. Gabriel, the Reverend Dr. Adnoiram Judson Godron, William J. Kirkpatrick, the Reverend Dr. Robert Lowry, James McGranahan, Dr. George Frederick Root, Ira David Sankey, Dr. George Coles Stebbins, John R. Sweeney, Dr. Daniel Brink Towner, Silas Jones Vail, and Dwight Lyman Moody.

Speaking of this form of sacred music, Dr. Clayton declares: "The gospel hymn was, to a great extent, a blessed by-product of the Civil War. Moody, Whittle and others as 'Christian workers' in the camps, were quick to see that a new and appealing now or never type of song must be used to get the maximum values of religious singing by the soldiers. The gospel hymn began to take form."

We are indebted to Dr. Clayton also for the information that many of the gospel hymn composers resorted to the use of pseudonyms,—mainly to avoid an appearance of overproduction under their own names. In half a dozen instances, George Cole Stebbins appears as "George Coles"; Mr. Sankey appears as "Rian A. Dykes," the letters of which properly placed reappear as "Ira D. Sankey"; while Charles H. Gabriel, author of "The Glory Song" and who claimed to have composed more selections of this type than any one else, appears under seventeen pseudonyms.

The George Coles Stebbins Deposit of Gospel Hymn Material in Washington Cathedral Library will be maintained as a unit, according to present plans. The biographies, histories, books of sermons, etc., included in the deposit are indispensable for the proper understanding of the hymn collection itself.

It is predicted that the gospel hymn may be revived in the future after the copyrights taken on this form of church music before 1900 have expired. When the day comes, the material at Washington Cathedral will be consulted again and again, no

doubt, for verification of words and music. In order to prepare the deposit for research purposes a collection of more than 1,200 of the greatest, most famous and revered revival hymns has been prepared for the permanent custody of the Cathedral as a source book for students. It includes many pictures of evangelistic preachers and singers. The collection will be indexed, which will add still further to its value.

In the manuscript letters presented by Dr. Stebbins in his most recent gift to the Cathedral Library, intimate glimpses are given of these singing evangelists of other days. In one from Philip Paul Bliss, written to Mrs. Stebbins, he comments on his "Hold the Fort," one of the most popular gospel hymns ever written: "Enclosed is a violet I picked on the very spot where Sherman signaled 'Hold the Fort' — also the motto written while standing there. Whittle and I (of course) sang the song there yesterday." The letter was written on April 13, 1876.

It is interesting to learn that a beautiful monument in memory of this gospel hymn writer has been erected in Bradford County, Pennsylvania. The inscription reads: "Erected by the Sunday Schools of the United States and Great Britain in response to the invitation of D. L. Moody as a memorial to Philip P. Bliss, author of 'Hold the Fort' and other Gospel Songs." Contributions from Sunday school children limited to one penny poured in from many lands.



ORIGINATOR OF THE GOSPEL HYMN

Dwight L. Moody was quick to see that a new and appealing "Now or Never" type of song must be used to get the maximum values from religious singing.

A manuscript letter from Ira D. Sankey written to Dr. Stebbins on October 4, 1880, says, among other things: "I heard you sing 'Sweeping Through the Gates' last Thursday evening. Sing on dear brother and may God bless that great voice to thousands who will through its sweet tones, hear His 'still small voice' calling sinners to come to Him."

LINCOLN AT PRAYER

Framed in the arch of a traceried screen,
Crowning the brow of the great Crossing stair;
Mellowed by shadows, a figure serene—
President Lincoln is kneeling at prayer!

Humble in attitude, bowed is his head;
Glory and power are both wanting there;
Trusting and child-like, he waits to be led—
Abraham Lincoln is kneeling at prayer!

HELEN STUART GRIFFITH.

The Porch of Remembrance

By Elizabeth B. Canaday
Field Secretary of the National Cathedral Association



TO HONOR REVERED WOMEN

Others gazing more closely at the perfectly leveled blocking, the smoothly squared bases of the piers, have had that keener feeling of regret so often experienced at sight of an unfinished piece of man's handiwork lying as the builders left it, mute evidence of some dream abandoned. But to those who have heard the history of the Porch, the message of its stones has not been one of either ruin or failure—nor yet of abandonment.

Bravely begun by the Women's Committees in 1931, the North Porch was planned as a testimonial in enduring stone to the faith of this country's women in the religious principles upon which our Nation was founded. It was undertaken as the gift of American women to say to future generations, "Through the Doorway of Faith you will find Strength." In its architecture and carving, the Porch was planned to symbolize qualities of love and service for which womanhood has striven through the ascending ages. The memorials were designed to offer opportunity symbolically to pay tribute to women revered in their lives for loving service to others.

The Committees, however, had obtained scarcely one-third of the necessary pledges and gifts, and the Porch had reached barely above its foundations when the difficult days of the economic depression descended. The women were asked by the Cathedral Chapter to devote all their energy to enrolling new memberships in the National Cathedral Association whereby the Cathedral might continue its program of worship in spite of severely decreased resources. All hope of continuing, at that time, construction of the beautiful Porch was therefore as bravely surrendered as it had been conceived.

But this hope was never abandoned permanently. In recent months new promise has been brightening the Porch's text.

IF there be sermons in stones, as the great Elizabethan affirms, come, gentle reader, and stand a little while before the partially built buttresses and empty niches of Washington Cathedral's North Porch. There, if you listen closely to their silent eloquence, you may hear them speaking of the love and devotion of the Women's Committees who started to build them; of disappointment and sacrifice, and then of renewed hope through faith.

The North Porch or half-built portico to the North Transept is located on the Woodley Road side of the Cathedral. Until recently to many a traveler pausing there and not knowing the story, those roofless walls and pillars have brought a touch of sadness, as at the ruin of some once lovely shrine fallen before the onslaught of time or disaster.



BALUSTRADE AND VAULTING

Certain understanding women, desiring to provide memorials and remembering the original plan for the Porch, have been making provision for further construction. Among them has been one Ohio woman who, through a generous gift, has chosen to bring the structure measurably nearer to completion as a memorial to her mother. A Connecticut mother has made another substantial donation in memory of her daughter who attended one of her last services in the Cathedral. Several other important additions to the North Porch fund have been coming at intervals in large and small amounts, to assure memorials in honor of women whose families and friends have wished their names included in the Cathedral's roster of remembrance.

It was therefore possible to award a new contract last autumn. Throughout the winter and spring construction was carried on which has brought the exterior of the portico to the place where it is ready now for the crowning balustrade and vaulted ceiling. While the unit is only one-half completed, there is much joy among the members of the Committees over the announcement that reserve funds now on hand will bring the Porch to within one-third of completion. The Building Committee of the Chapter, however, does not consider it wise to let another contract until the entire needed amount is in hand, since building in instalments adds to the cost. The amount needed to complete the Porch is \$67,500, exclusive of maintenance endowment.

Now that the number of Women's Committees in the States is increasing as well as the results from their faithful membership work, several of them are carrying along an auxiliary effort for the North Porch.

Many of the Cathedral's friends believe it important that the Porch be completed in the generation of its founders. It is believed, likewise, that no more fitting tribute could be erected to the loyal women among its founders who have served the Cathedral in so many ways, so long and so well.

Several Committees are seeking gifts of small amounts, sometimes for single stones; others are hoping to present an entire pier to honor one or more women of their respective states.

Most of the memorials already assured are gifts that, in their significance, will enrich the sermon of the Porch like beautiful poems. They are being contributed in appreciation of women everywhere who have in their lives expressed faith in the ideal of Christian service for which the Cathedral stands. Women beloved by individuals, or families, or groups—mothers, sisters, friends or leaders gone from us or still with us and much to be honored—these are to be thus remembered perpetually, as well as historic figures who have served their country or their communities.

Gifts of small amounts, sometimes an offering for only a stone, and larger gifts providing entire capitals or piers, — all will bring to realization the fabric of this lovely entrance.

One memorial will be the beautiful little carved interior balustrade, gift of a mother long devoted to the Cathedral, whose young daughter had already loved and served the Church in her short life.

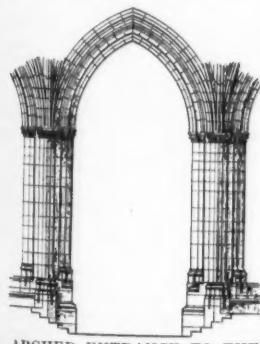
The capital of one of the exterior columns will honor a living Michigan woman, gift of a devoted friend.

Another capital of an interior pier is the gift from a patriotic society of a mid-western city in memory of a former officer.

The seven flights of interior steps to carry the burden



CARVED CORNICE AND PARAPET



ARCHED ENTRANCE TO THE PORCH

of myriads of feet through the years, will express a loyal Committee woman's tribute to her father, mother, brother, and sister.

Two great columns, — the east free-standing pier and the west wall pier — are known as the New Hampshire and Minnesota piers respectively; the first contributed through the New Hampshire Committee by many friends in honor of twelve revered women of that State; and the second a monument to the memory of a Minnesota woman's cherished nephew.

There are still several large memorials available, and many small ones; all sorts of possibilities exist for individuals or organizations to include the women they would honor.*

The long desired goal of the completed North Porch is now approaching reality. Perhaps in some not too distant day its beautiful vaulted ceiling may offer welcome and protection to pilgrims who come from every corner of the globe. Perhaps the easy approach of its steps will lead the infirm and the weary gently into the quiet haven of the Cathedral's beauty. Then indeed will the Porch be practicing the theme of Christian service its waiting stones have so long been promising.

ARCHITECTURAL DESCRIPTION OF THE PORCH

ALTHOUGH the buttresses and exterior walls of the North Porch have been built up to the tops of its arched openings, yet we believe that few can have an idea of its completed effect until we have built those features which will enable it to be used as a Porch and which will constitute its adornment and crowning beauty.

What we now see of the exterior will look bare and unfinished until we build the carved cornices, the traceried balustrades and pinnacles, and fill the empty niches with figure sculpture. Not only do we believe that the Porch will be a feature of beauty in itself, but its completion will add greatly to the beauty and majesty of the North Transept. Indeed, while this Porch is unfinished, the North Transept is much like a human face with one of its features omitted or incomplete.

The interior of the Porch is now open to the sky. When the clustered piers and vaulted ceiling have been built, one will realize the purpose of the Porch and will be aware of the lofty proportions of its interior. Only then will the pilgrim and worshiper be able to obtain its internal and external effect of contrasting lights and shadows.

Like the Cathedral, the design of the Porch is based on Fourteenth Century English Gothic architecture. Similarly, as the Cathedral is in no sense a copy of any medieval Cathedral, we do not believe that this Porch is similar to the Porch of any other Gothic Cathedral.

While this Porch will not have the wealth of figure sculpture and carving which one finds in the Porches of many medieval Cathedrals, yet its carving will be effective by reason of its contrast with plain surfaces and the vigorous lines of moulded shafts and arches. Not only would a profusion of carving be prohibitive in cost, but we feel that this Porch, like the fabric of the Cathedral, should symbolize the fact that the greatest spiritual beauty can be achieved only by restraint and simplicity of life.

We hope that this Porch will combine a certain feminine grace with that strength of character which must be possessed by every Christian. We trust that it will be an expression of the love and devotion and sacrifice of the many Christian women who will have made possible the building of the Porch.

PHILIP HUBERT FROHMAN,
of Messrs. Frohman, Robb and Little,
the Cathedral architects.

*Those who are interested are invited to communicate with Mrs. Williams Adams Brown, National Advisory Chairman of the Women's Committees or with the Bishop of Washington, care of the Cathedral Offices, Mount Saint Alban, D. C. A list of memorials will be sent upon request.—EDITOR'S NOTES.

SOU^LS of the righteous in the hand of God,
Nor hurt nor torment cometh them anigh;
O holy hope of immortality!
To men unwise they seemed to die:
They are at peace. O fairest liberty!
On earth chastened by love's rod,
As gold in furnace tried;
So now on high they shine like stars,
A golden galaxy.—Wisdom 3:1-8.

In Memoriam

THE DOWAGER QUEEN OF RUMANIA

PALAIN people, as well as great, crowded the Bethlehem Chapel of Washington Cathedral on Monday afternoon, July 25th, for a special service in memory of Dowager Queen Marie of Rumania. Mingled with representatives of the Government and members of the Diplomatic Corps in the congregation there were many individuals — men, women and children — who, in dress and bearing, showed that they belonged to the masses the dead princess always loved deeply.

The service was profoundly impressive. Beginning with the playing of Mendelssohn's "O Rest in the Lord" as an organ prelude, it closed with Chopin's "Funeral March" as a recessional. During the rites a black catafalque, draped with the Rumanian flag, stood before the altar, banked with wreaths of flowers in the national colors — red, yellow and blue — and sheaves of lilies.

The Reverend Dr. Anson Phelps Stokes, Canon of the Cathedral, was the only clergyman participating in the service, acting for the Right Reverend Dr. James E. Freeman, Bishop of Washington, and the Very Reverend Dr. Noble C. Powell, Dean of the Cathedral.

The music was directed by Robert G. Barrow, Cathedral organist and choir master, and shared by the full Cathedral choir of men and boys.

Secretary Cordell Hull, in somber

mourning attire, sat with lesser officials of the State Department, officers of the Army and Navy and other distinguished American guests at the left of the altar, while Radu Irimescu, Rumanian Minister, in brilliant uniform, and Mme. Irimescu, in mourning dress and hat of black, were seated with the British, French and Italian Ambassadors, the Canadian and Union of South Africa Ministers and delegates of the embassies and legations of more than a score of other countries on the right.

Even the stenographers and typists of the diplomatic circle had chosen to attend. Representing the Cathedral Pilgrim Aides, five women in violet robes—Queen Marie's favorite shade—came into the Chapel together. Sir Ronald Lindsay, in symbolic remembrance of the Queen as a daughter of the Duke of Edinburgh, wore the deep green uniform of the King's Bodyguard of Scotland.

Others present included: the Turkish Ambassador, M. Mehmet Munir Ertegun; the Belgian Ambassador, Count Robert van der Straten-Ponthod; the Spanish Ambassador, Senor Dr. Don Fernando de los Rios; the Swedish Minister, M. Wollmar Bostrom; the Danish Minister and Mme. Wadsted; the Minister of Haiti, M. Elie Lescot; the Charge d'Affaires of Poland, M. Witold Wankowicz; the Charge d'Affaires of Germany, Herr Hans Thomsen; the Charge d'Affaires of Brazil, Senhor



HER MAJESTY DOWAGER QUEEN MARIE OF RUMANIA

Joaquim de Sousa Leao; the Charge d'Affaires of Finland and Mme. von Numers; the Charge d'Affaires of Norway and Mme. Galbe; the Charge d'Affaires of Yugoslavia, Dr. Vladimir

Rybar; the Charge d'Affaires of Latvia, M. Rudolf Smits; the Charge d'Affaires of Egypt, Mr. Hussein Rady; the Commercial Counselor of the Netherlands Legation and Mme. Molekamp;

the Minister Counselor of the Cuban Embassy, Señor Dr. Jose T. Baron; the Counselor of the French Embassy, M. Jacques Truelle; the Secretary of the Hungarian Legation, Baron Paul Schell; the Second Secretary of the Polish Embassy, M. Rafal Lepkowski, and the Attaché of the Embassy, M. Michał Budny.

Also, Mrs. Woodrow Wilson, widow of a President of the United States; James Clement Dunn, political adviser to the State Department; H. Charles

Spruks, chief ceremonials officer of the State Department; the Chief of Naval Operations and Mrs. William D. Leahy; and the Major General Commandant of the Marine Corps and Mrs. Thomas Holcomb.

The Rumanian Minister and his wife were accompanied by the Second Secretary of the Legation, George Duca; the Attaché, Laurence Bungardeanu; the Assistant Financial Counselor and Mrs. Emanuel H. Dimitriu; and Mr. and Mrs. Woodson P. Houghton.

JAMES WALDO FAWCETT

ROBERT WILSON

"I am deeply grateful to Almighty God for the share I have had in building Washington Cathedral — His 'House of Prayer for all people' in the Capital of the Nation — , " said Robert Wilson, Clerk of the Work, to me as we stood one day in the triforium gallery looking down into the Great Choir and Sanctuary. It was a red letter day in my life for he had permitted me to climb with him up to the little walk that ran around the exterior of the Cathedral just above the Clerestory.

The city, the Virginia and the Maryland hills, and the silver ribbon of the Potomac all were visible to us. "I was born in England," he continued, "but I love my adopted country and am proud of the fact that I have been able to build churches as well as to do this work on Washington Cathedral as my life work. Religion is the greatest thing that can come into the life of a man. I never build a church without thinking of what it is going to mean in the lives of those who for generations are to worship there."

This Cathedral worker — for several years retired because of the infirmities of age — builder of churches and dreamer of dreams — entered the Life Eternal in July surrounded by those he loved and rich in the esteem and gratitude of his fellow men.

In the spirit of builders of old, he had known the joy of seeing a large

part of the Cathedral builded stone on stone, "each carved with the beauty of a soul and God." He rejoiced at each forward step in the Cathedral building and was vigilant in his watchfulness that all the laws of proper construction were observed by even the most lowly of the workmen.

The climax to his work of building churches, office buildings, and schools in New England and his service in setting up army supply bases in New Orleans and Boston during the World War came when in 1923 he was invited to become Clerk of the Work at Washington Cathedral.

For eleven years he put the best of his professional skill into it. Friendly of nature and kindly of disposition, he was popular with the workmen and the Cathedral staff. After overwork and advancing years forced his retirement from active duty he visited the Cathedral regularly, never relaxing his interest in its progress and watching each structural development with unabated enthusiasm.

Born in England at Leeds in 1862, Mr. Wilson was 76 at the time of his death. He came to the United States when a lad of seventeen, settling in New England. In Pawtucket, Rhode Island, he met an English girl who had been brought to this country by her parents when she was an infant. Their similar backgrounds, race, religious beliefs, interests and ideals all led to a



ROBERT WILSON—CLERK OF THE WORK AT WASHINGTON CATHEDRAL.
"Ye also, as lively stones, are built up a spiritual house . . ." — I Peter 2:5.

romance between them and on June 20, 1887, they were married.

For twenty-four years they lived in Pawtucket. Four children were born to them in that home where was started a new Baptist church, still flourishing in its own edifice as the Woodlawn Baptist Church. In 1911 the Wilsons moved to Walpole, Massachusetts, where they again became a vital part of the community in town, church, and school affairs.

It is pleasant to relate that on June 20, 1937, Mr. and Mrs. Wilson celebrated their golden wedding anniversary

in Washington, with an informal reception attended by many of their friends and neighbors.

Death came peacefully to Mr. Wilson while he was in Provincetown, Massachusetts, with his family this summer. He was buried in Walpole beside his eldest daughter, Mildred, who died in 1920. He is survived by his wife, two daughters, Mrs. C. W. Phillips, of Washington, and Mrs. Evans Speare, of Walpole, and a son, Robert Theodore Wilson of Washington.

ELISABETH E. POE.

MRS. ROLAND L. TAYLOR

Inserted in the stone wall on the western side of the Pilgrim Steps on Mount Saint Alban, is a simple tablet bearing this inscription: "Come, let us go up to the House of the Lord. These Pilgrim Steps and their planting are the gift of Roland Leslie Taylor and of Anita Marjory, his wife, who thus express their appreciation of All Those who have helped towards the upbuilding of the Cathedral A.D. 1930."

Mrs. Taylor, who also joined with her husband in the generous gift for the Children's Chapel in Washington Cathedral, in loving memory of their only son, entered Eternal Life after a long illness at her home in Gwynedd Valley, Pennsylvania, on February 21st, 1938.

The following appreciation of her Christian character is taken from a letter written to the Editor of THE CATHEDRAL AGE by Mr. Taylor:

"It is difficult for me to write of Mrs. Taylor in a restrained manner because to me she seemed as nearly perfect as is possible for anyone to attain in this life. She had many activities along the line of service to others—perhaps starting in a public way after the death of our only son in 1911. He was but five years old with an extraordinary amount of the quality the world calls 'winsome' in a child.

"After a loss like this one either

draws into one's self or goes out to give to others what would have been lavished on the little one who has been taken. Mrs. Taylor, of course, chose the latter course, and became connected with a foster home in Philadelphia as one of the managers. She later became treasurer and finally president, which office she filled for a number of years and as long as she was physically able to serve.

"She was always active and deep-



MRS. ROLAND L. TAYLOR



Photo by Harris & Ewing

REAR ADMIRAL CARY T. GRAYSON, U. S. N., RETIRED
Member of the Council of Washington Cathedral and National Chairman of the American Red Cross

ly interested in the Church Farm School, an enterprise developed by Dr. Charles W. Schreiner about twenty-five miles out of Philadelphia and under the auspices of our church. In the early days when it was touch and go as to whether they would be able to carry on, Mrs. Taylor repeatedly raised money to help them over the rough spots.

"In addition to matters of this kind there is one of the cottages at the Church Farm School endowed for our little son and a beautiful organ in the Chapel—all her interests.

"During the World War she had a large group of ladies who met at our house for the purpose of making and furnishing clothing and supplies for those in need, and she also headed a group numbering perhaps one hundred for the same purpose in one of the clubs here.

"Her activities in the Emergency Aid of Philadelphia are aptly described in the following extract from the little article in their bulletin:

"Mrs. Taylor brought to the Executive Committee an inspiring and challenging spirit when she took up

the organization and administration of the Emergency Aid Food Brigade. Under her efficient and encouraging leadership, the idea of a penny-a-meal plan to provide milk for undernourished children became a forceful reality and as a result of her expansion of the idea, the Emergency Aid Food Brigade stands now as a major activity in this organization, sending comfort and health each month to hundreds of undernourished children and adults who owe their improved physical condition to this important supplemental food."

"I think the thing which means more to me than anything else is her brave spirit which could smile through adversity and suffering and always think of the welfare of those around her. I have told you before of the complete lack of fear in the face of what we call death, and the simple, child-like confidence in the future that God would provide. I have many letters from people in all walks of life, some of them dating back as far as thirty years, recalling acts of helpful kindness or guidance which influenced their lives."

ADMIRAL CARY T. GRAYSON

The following editorial, written by Canon Albert H. Lucas, appeared in "The Saint Albans News" on February 24th in tribute to Admiral Grayson, member of the Council of the Cathedral, who died on February 15th at his home near the Cathedral Close:

"For eight years students and masters of St. Albans, in one particular or another, have witnessed the effect of a Christian home on the lives of three brothers. They have seen the eldest receive, at an earlier Commencement, the Headmaster's prize for Service to the School. Last June the second brother was voted the Hyde Medal as the outstanding boy of the year. The youngest brother has been president of his Form for seven consecutive terms. These brothers have been reared in an en-

vironment whose simplicity has set the pace for charity and service. The cornerstones of the household have borne the images of an exceptional father and a devoted mother.

"Into this home has come a fearful grief—a grief such as to make a nation mourn. This passing of a man has caused everything he touched, every person he reached, to die a little. Yet 'death is the warden and not the thief of our treasures' and we are the better for having felt his imprint, for having known him.

"Admiral Grayson thought of St. Albans as a parent and as a benefactor. In his passing we suffer immeasurably. To Mrs. Grayson and to her sons we open our hearts."



DR. THOMAS LOCKE RUST

Photo by Harris & Ewing

DR. THOMAS LOCKE RUST

Thomas Locke Rust was born in Alexandria, Virginia, August 1, 1877, the oldest child of Dr. David Newton Rust and Mary Locke Rust. He was educated at private schools and later at the Episcopal High School, near Alexandria, where he distinguished himself in general scholastic standing and excelled in declaiming and track athletics. After leaving the Episcopal High School, he assisted his father in the latter's dental office in Alexandria and he studied dentistry at Columbian College, Washington, D. C., from which institution he received the degree of Doctor of Dental Surgery on June 2, 1902. The name of Columbian College was changed on September 1, 1904, to The George Washington University and a new diploma with the same degree was given to Dr. Rust by this University, July 1, 1905.

After graduation in 1902, he joined his father in the practice of dentistry in Alexandria. In 1904, they moved their offices to Washington, D. C., and when his father retired in 1910, he cared for the patients of both of them. Dr. Rust was a profound lover of his profession, a skilled practitioner, and he was greatly admired and loved by his patients, of whom there were a great

many. He was a member of the District of Columbia Dental Society, having held at various times the offices of secretary, treasurer and president. He also attended many of the National Dental Conventions.

In September, 1935, Dr. Rust was suddenly stricken with a serious illness, against which he put up a brave and persistent fight, but to which he finally succumbed on April 20, 1937. Dr. Rust was unmarried. He was buried in the family plot at Ivy Hill Cemetery, Arlington County, Virginia.

In his will, he left generous legacies to relatives and to his professional assistant. Other beneficiaries were: Christ Episcopal Church, Alexandria; St. Paul's Protestant Episcopal Church, Washington, D. C.; Episcopal High School near Alexandria; Relief Fund of the American Dental Association, Chicago, Illinois; Episcopal Eye, Ear and Throat Hospital, Washington, D. C.; and George Washington University Hospital, Washington, D. C.

The remainder of the estate was bequeathed to the Cathedral of Saint Peter and Saint Paul, of Washington, D. C., to be used for the purpose of establishing a memorial to his father and mother.

A PRAYER FOR THE NATIONAL CATHEDRAL ASSOCIATION

*A*LMIGHTY GOD, who of old didst put it into the heart of thy servants David to build a house worthy of thy Holy Name; Be with thy servants throughout the length and breadth of this our land, in their endeavour to build in Washington a Cathedral church. Open thou the hearts and quicken the wills of rich and poor alike, that giving generously of their prayers and of their alms, in thine own good time a house of glory and beauty may witness to thy Son in the Capital of our nation; through the same, Jesus Christ our Lord. Amen.

Set forth by the Bishop of Washington, A. D. 1930



COLLEGE OF PREACHERS

A PERSONAL MESSAGE FROM THE FIRST WARDEN

THE CATHEDRAL AGE gives me a familiar and congenial means of communication with the men who have had my portrait painted and presented to the College of Preachers.* It would be pleasant for me to write individually to each one of you. But it is more fitting that I write to all of you together. For the portrait is your corporate gift and is given not to me but to the College.

I like to think that through the years it will be a memorial not alone of him whose privilege it was as the first Warden of the College to welcome you within its walls but rather of the grace-gift which was given to you during your stay. And I would beg of you always to bear in mind that of that gift the College was the scene only and not the source. It came to you from God. It was the depth and reality of your spiritual fellowship in those memorable days, cutting across all lines of demarcation, which gave God His opportunity to bless you with His light and love. So it will be always, for that is His "modus operandi" in the spiritual order.

May He for the sake of our blessed Lord and in the communion of His Holy Spirit, fulfill the good work which He has begun in you, to the glory of His Name and the benefit of His Church.

PHILIP M. RHINELANDER,
Bishop.

*See Frontispiece on page 4.)

"A TREASURED EXPERIENCE," SAYS THE ARTIST

"I can truly say Bishop Rhinelander's portrait is among my best, if not my very best," writes Bjorn Egeli of Washington, the artist chosen for this commission. "His sympathy—his interest in my success, his encouragement, made it possible for me to reach a substance in my painting I have not been able to paint before. I feel grateful I was chosen to paint him. I enjoyed the sessions with him, always interesting, and my contact with him will always be a treasured experience."

Mr. Egeli studied drawing and sculpturing when about nine years old and has kept at it ever since, except at intervals of going to sea from 1915-1924, when he spent one year in the U. S. Coast Guard.

In 1924 he enrolled at the Corcoran School of Art where he received his principal education as a painter under Richard Meryman, Eugene Weisz, Burtis Baker and Mrs. Leisenring. He won the Corcoran School First Prize in 1928, the Society of Washington Artists First Prize for Portraiture in 1936, and the Popular Prize at the Corcoran Biennial Exhibition in 1932. He has paintings at the National Museum, the Supreme Court Building, West Point, and the Marine Barracks in Washington, and during the last five years has painted nearly a hundred portraits in Washington and vicinity.—Editor's Note.

THE REVEREND GEORGE BLAKISTON KINKEAD

An Appreciation

The resignation of the Reverend George B. Kinkead as Chaplain of the College of Preachers, effective September 1, 1938, removes from active participation in the life of the institution a colorful personality. For nine years he has been an efficient and dependable member of the staff who was either always found at his post of duty or, if absent, then absent only after having made ample provision for the discharge of whatever of his duties might arise.

There are hundreds of the clergy of the Church who will recall with warm appreciation the cordial welcome which the Chaplain always extended. To the "old men" it was a welcome "home" and to the "new men" coming for the first time, it was a welcome to what the Chaplain did all he could to make a home for all the men while in residence at the College. In all his contact he is easy and hospitable, but at no time more so than at the informal teas held the first afternoons of the conference. Welcome and introductions all around were hardly over before the men were gathered about in cordial and friendly conversation.

Living in the College as he did, Mr. Kinkead was soon pressed into service outside what might be considered his particular sphere. He saw to it that the rooms were in order and the men comfortably lodged. He took a keen interest in the housekeeping. The recipe of many a savory dish, enjoyed and commented upon, has gone into rectories all over the land. And to the Chaplain must go the thanks of those who continue to enjoy what he devised.

In the performance of the especial duties of his office Chaplain Kinkead set a high standard for order. He saw to it that the chapel services were reverent, orderly and beautiful. He took particular delight in seeing that the chapel was always ready and every appointment as nearly perfect as could be. There are many who, in this silent ministry, have learned a new content

and meaning in the phrase "the beauty of holiness."

Few men in the ministry of our Church know intimately so many of our clergy. This made Chaplain Kinkead's aid of inestimable value in the choice of those to be invited to the several conferences. If a man attending one type of conference expressed the desire to attend one of another type, the Chaplain never forgot. This knowledge enabled him to make most careful and helpful suggestions in the choice of those who were to be the preachers during the sessions of the conferences.

As a sermon critic, he has helped scores of the clergy to be more effective preachers. He was always interested to know when, where, and under what circumstances the sermon was first preached. This enabled those who criticised to do so with a more sym-



Harris & Ewing
CHAPLAIN KINKEAD

pathetic and understanding heart and mind. While in no way neglecting the form and method of sermon construction, he always paid particular attention to the content and its pertinence to the problems and conditions of today.

Perhaps Chaplain Kinkead will be most gratefully remembered and deeply missed at Noon-day Intercessions. Here he was at his best—a master in a difficult and highly specialized field. Many times after Noon-day Interces-

sions on the last day of a conference, men have left the chapel with sober faces, a far-away look and even tears in their eyes, because of the reality of the spiritual experience into which the Chaplain had led them.

There are hosts of friends throughout the country who join with the staff of the College in grateful thanks for the good work Chaplain Kinkead has done and wish for him every joy and success.

CONFERENCE ON WHITSUNTIDE PREACHING

Thank God for the vision of the men of the Church who founded the College of Preachers! You may have admired the project from without; doubtless your heart has been warmed by the chaste beauty of the building as it nestles contentedly at the foot of the towering Apse of the Cathedral. Perhaps, too, you may have appraised some of the effects of the College as they have appeared in the ministries of the 2,500 young men who, during the last nine years, have enjoyed its membership. But my words of praise and thanks are *from within the ranks* of the men themselves. It was my privilege to be one of twenty who gathered for a conference on Whitsuntide Preaching during the Easter season of 1938. Let me list some of the gifts that came to me through the five days of prayer and thought and fellowship!

(1) Probably the deepest debt I owe to the College of Preachers is one that must indirectly and yet penetratively affect my preaching each time I enter the pulpit, namely that during the session my background of belief was clarified and strengthened. Dean Powell had selected for our leader the Reverend Granville Williams, S.S.J.E., a priest of deep spirituality, wide reading, and sound theology. He did not display before us the usual bundle of rather smug catch-phrases and time-worn definitions. Rather, he led us to sources of our belief in Bible and Creed, and aided us in taking a fresh grip on the fundamentals themselves.

He commended them to us, not only by displaying their inherent reasonableness, but also by the attractive witness of his own firm position as a matured believer. Imagine the benefit received from five days spent in this search for truth under such devoted and scholarly leadership! For my part, I returned to my busy parochial life and its meagre opportunities of connected study with a new sense of the stability and authority of the Revelation which is ours in Jesus Christ. I returned truly strengthened in my own life as a Christian believer. That in itself is enough to make me grateful everlastingly to all concerned.

(2) During the five days I listened to ten sermons from different members of our group. After each we gathered in the lecture room and discussed the merits and demerits of the sermon. How glorious it was to be in the presence of open, frank, constructive, intelligent, loving criticism. We in the parishes seldom enjoy that quality of criticism outside the rectory walls; and even there the rector's wife is limited in her ability to criticise by the fact that one of us so completely monopolizes her hearing ear. But at the College of Preachers every item of the make-up of our sermons was reviewed carefully; our eccentricities of voice, posture and hands; our weakness in argument, sequence and objective; our lack or surfeit of illustration; our failure to end, or our failure in ending effectively. And as we sat there in the midst of

the kindly but searching atmosphere of criticism, in almost each instance, we found ourselves in the shoes of the particular preacher under survey, and saw in his weakness, our own. Also we found ourselves praying that we ourselves might claim a generous portion of his obvious sincerity and power.

(3) Parochialism is the bane of Church life, parochialism in its various aspects—all of them unlovely. The College of Preachers is the professed enemy of this parochialism or provincialism that besets us on all sides. It is too big and broad an institution to tolerate the narrow view. In our group, there were men from a dozen states of the Union as well as two men from widely separated dioceses in Canada. Latterly Churchmen have delighted in rolling on their tongues that rediscovered word "ecumenical." The College of Preachers has this ecumenical flavor in its fellowship. For the greater part of a week men who ordinarily are separated by three thousand miles, live and pray and talk together. They find their problems astonishingly similar and

their attempts at solutions also seem to be free from the limitations of geography. The sense of oneness, of togetherness, increases with each day of the week. We become aware of the reality and force of our Christian brotherhood; and men hitherto unknown to each other become identified the one with the other in the unity of a great Enterprise. The party tags which usually cut much ice in local and diocesan church life are largely ignored. A sane *via media* leads all sections, all partisans, into an apostolic whole. I believe that others of our group felt with me that some of the sharpest points of division entirely disappeared in the shoulder-rubbing of the Cathedral Close. As the spiritual level was lifted these separating items were seen in their true proportion; the rocks and the reefs disappeared as the waters rose.

These are but three of the gifts I found at the College of Preachers. There were other—conscious and probably unconscious—bounties shared with us. We are stronger, richer, happier men because of the experience.

G. N. L.

"THE MAKING OF SERMONS"

A group of twelve priests had the privilege of meeting with the Reverend Karl Block, Bishop Coadjutor-elect of California, at the College of Preachers early in May. The subject of the conference was "The Making of Sermons," and it is hard to imagine how a course could have better fulfilled the promise of that title.

There was preaching in abundance; every man preached at least twice. There was even more abundant criticism as each man and the leader had an opportunity to comment on each sermon. There were personal conferences on individual sermons and best of all there were Dr. Block's stimulating lectures. But the cataloging of the "classroom" activities fails to describe the real character of the conference. There was a spirit of intimate fellowship in a common purpose, compounded

of many elements and nurtured by our life together in the chapel, which defies description and yet was actually the most striking quality of the group.

Dr. Block's lectures were intensely practical and showed always the homiletical sense he urged us to cultivate. He discussed the cultivating of material, the use of illustration, the actual construction of the outline, and began with us several sample sermons. Perhaps best of all was his lecture on "the Material of Sermons" in which he showed us how to use the entire range of life situations and lift them into the presence of God.

Finally, no account of this conference would be complete which failed to express the great gratitude of the men to Dr. Block for coming to the College just after his election in California and his subsequent journey there

before announcing his acceptance. In spite of physical weariness and all the problems and new responsibilities which must have filled his mind and heart, he gave himself unreservedly and

helped those who attended more than mere words can tell. He made it more than ever a privilege to attend the College of Preachers.

W. F. L.

CONFERENCE ON PREACHING THE PSALMS

It was with a considerable knowledge of conditions that the subject of the Psalms was chosen for a conference held May 16th to 22nd and a still greater sense of appreciation was exhibited when the Reverend Dr. F. H. Cosgrave, Provost of Trinity College, Toronto, was selected as the leader.

The Psalms form a large part of our Prayer Book and they have made themselves a part of the devotional life of our people. Yet in very few churches today is the entire calendar of the Psalms followed in Sunday worship, as some of them present definite difficulties for Christian worship.

The conference was composed of twenty-two members, very largely young men, from North and East, Middle-West and the Pacific coast and of widely differing types of Churchmanship. Due to the intense devotion of the leader to his subject, and the manifest loveliness of his character, the members became so absorbed in what they were doing, that never once did any question of Churchmanship arise. A perfectly beautiful spirit prevailed among them all, young men and older men together throughout the sessions. When the time came to say good-bye, we believe that each man felt not only

that he had gained in knowledge and in technique, but that he had found a more intimate place in the whole scheme of the Church, through the associations experienced at this gathering.

The leader dwelt upon the "life situation" behind each Psalm in such a scholarly and dramatic way as to make us live through the times which brought the Psalms into being.

The services in the Chapel and especially the meditations each day gave to the whole course a spiritual depth, and helped to bring together the different sermons, the sermon analyses, and the lectures into a complete unit.

As one of the older men, I shall always be grateful for the invitation, and for the inspiration which led to the founding of this institution and for the wisdom with which it is spreading its influence throughout the Church. This same sense of gratitude was expressed by many who were there. The people of our Church throughout the length and breadth of this land, who are themselves being benefited through the experiences which the College of Preachers is furnishing to their clergy should be led to know and to appreciate this part of the work of our National Cathedral.

B. B. L.

"THE MISSION OF THE EPISCOPAL CHURCH"

Bishop Wilson and Dr. H. Boyd Edwards
June 8th-15th, 1938

There were three special characteristics of the primitive Church. It was biologic, because Christ made provision for perpetuating His Gospel biologically. He did not leave a system or a book. He left people. We call them apostles, whom He trained, taught, in-

spired and commissioned to carry forward His mission. Hence the second characteristic of the primitive Church is that it was apostolic. Out of these two comes the third. Christ gave His apostles just two things—a commission and sacraments. So the Church was

not only biologic and apostolic, but also sacramental.

The Episcopal Church today is the guardian of these characteristics. The unique mission of the Episcopal Church is their preservation.

Around this thesis Bishop Wilson of Eau Claire built the series of lectures he delivered at the conference from June 8th to 15th. Throughout them all, the listener was impressed by the speaker's sense of urgency — that was the outcome of his realization of the unique position held by the Episcopal Church.

That this position is unique is evident to those who consider the religious world of today. For they will find the Protestant bodies organized on issues now dead, and depending for their separate existence upon the rehashing of, and fighting over, those issues. Rome is discovered tied to medieval imperialism. While the Orthodox Church — which for hundreds of years was shut up by the Turks, and thus forced to live in the past — is also fighting for old issues. In the midst of such a chaotic world stands the Episcopal Church. Here one finds a continuance of the apostolic ministry with no papal acretion. Here one discovers a Church that stands for the doctrines of the primitive Church, without fighting over old issues, and defending the historic life of the Church from its beginning to today.

Because of this unique position the Episcopal Church holds an enviable place in the religious world. Around her as a rallying point other communions may be brought to an organic unity. And the making of the ideal of Christian unity into an actuality is her mission.

Bishop Wilson spoke at length of the various conversations between representatives of this Church and other bodies. Included in the number with whom such conferences have been held are the Old Catholics, the Uniats, Presbyterians, and Lutherans. Some progress has been made towards organic unity but, of necessity, that progress is slow.

It was the opinion of the conference that such conversations and their results should be brought to the attention of our clergy and laity, in order that the deputies to future General Conventions might not, through ignorance of them, further delay the hoped-for unity of Christendom.

Assisting Bishop Wilson in leading the conference, Dr. Boyd Edwards of Pittsburgh gave invaluable sermon criticism to the members. His series of meditations was thought-provoking, helpful, and inspiring.

Every member of the conference desires to express his deep appreciation to the Warden, faculty and staff for a most beneficial week at the College.

J. B. W.

STRUCTURAL INTEGRITY

"I enjoyed very much seeing the Cathedral. You have no idea how refreshing mentally it is to see a structure that really is what it seems to be. We have all become so used to stucco and plaster pretending to be stone or "what have you" that we have lost sight of the fact that practically all buildings being constructed at the present time are but a little better than architectural lies." — Extract from letter to the Dean of Washington Cathedral by a contractor living in the Central West.

AN ANNOUNCEMENT

Mr. and Mrs. Arthur Taber Jones of Northampton, Massachusetts, announce the marriage of their daughter, Esther Elizabeth, to Mr. Robert George Barrow, Organist and Choirmaster of Washington Cathedral, on Thursday, August 11th, in the Chapel of Smith College. Mrs. Barrow is associated with the Music Department of Mount Vernon Seminary in Washington, and her father is head of the Department of Physics at Smith College. Mr. and Mrs. Barrow will make their home at Alto Towers, 3206 Wisconsin Avenue, adjoining the Cathedral grounds, after September 1st.

"Lift Up Our Eyes to the Hill of Saint Alban"

June 21, 1938.

RICHARD W. HYNSON, *General Chairman,*
National Cathedral Association Membership Effort,
Mount Saint Alban, Washington, D. C.

DEAR MR. HYNSON:

Now that the intensive work of the recent Membership Effort is over, I want you to know how pleasant and profitable the associations have been under your competent leadership.

I think you are to be heartily congratulated on the results obtained and I have no doubt that the broadened base of memberships will be tremendously valuable as time goes on.

I wonder if you will let me say something further? Some ten years ago, when I first became identified with the work of Washington's Community Chest, I felt that if such an organization could do more than to help break down, in this city at least, the intolerant barriers of race and color and creed, that everywhere have done so much to hold back the progress of what we like to call civilization, it would well have earned its way and become a vital force in the lives of our people. I emphasized that idea in every talk I made for the Chest.

It seemed to me, if I have caught the spirit aright, that there is something of that same leaven working at Mount Saint Alban. I seem to sense a distinct effort on the part of your Bishop, Dean and Canons to make the Cathedral project one of universal appeal rather than hold it strictly within the narrow confines of a particular denomination or faith.

I hope this is true. I would not wish to see the barriers destroyed completely for all of us are not born alike, trained alike, nor think alike; I do wish they could be made more elastic. To my mind one of the important needs in this ever-changing world of ours is more of religion and less of creed, more of love and less of hate, more of the spirit of the Man who died on Golgotha.

May the project go on to completion and the edifice itself become truly "a House of Prayer for ALL the People," to the end that any of us, Catholic or Protestant, Jew or Gentile, black or white, may—as did the psalmist of old to the hills he loved—lift up our eyes to the hill of Saint Alban and be helped!

Very sincerely yours,

W. W. WHEELER,
*Assistant to the Vice-President,
Chesapeake and Potomac Telephone Company.*



CATHEDRAL CHRONICLES

Recent Progress Reports from Temples at Home and Abroad

A recent exhibition of books and ancient documents from the Library at Ely Cathedral attracted throngs of visitors. Among the volumes exhibited were the Sarum Missal (1500), other Service books, Coronation books including the order of service for the Coronation of George III and Queen Charlotte (1761), and a collection of old Bibles.

+ + +

The Archbishop of Canterbury will preach at the thanksgiving service in Worcester Cathedral on March 25, 1939, to conclude the appeal of the Bishop of Worcester for more than \$350,000 for the needs of new areas and church schools in the Diocese.

+ + +

Mrs. Lawrence C. Phipps, wife of the former Senator of the United States, was one of those in attendance at the dedication of the large pipe organ she gave to St. John's Cathedral, Denver, Colorado, in memory of her father, the late Platt Rogers, former mayor of Denver. The dedicatory recital was played by Dr. Palmer Christian, head of the organ department of the University of Michigan. Karl Staps, organist of St. John's Cathedral, has planned a series of recitals by noted organists during the forthcoming season.

+ + +

The Cathedral of St. Philip in Atlanta, Georgia, was filled with an unusual congregation recently when an institute was held under the auspices of the National Parent-Teacher Fellowship. Religious education was discussed by several leaders including

the Reverend and Mrs. Leon C. Palmer of Birmingham, Alabama.

+ + +

The service of the layman to the Church of today was recalled by the Archbishop of York, Dr. William Temple, at the recent dedication of a new altar in York Minster erected in memory of Charles Lindley, Second Viscount Halifax. "Surely in our time," he said, "there is no gift so precious or so rich in its effectiveness as the consecrated layman whose whole life finds its center in the Church and its worship."

HIGH SCHOOL GRADUATES OFFER BUILDING GIFT

The Very Reverend Noble C. Powell, Dean of Washington, preached the baccalaureate sermon in the Cathedral for the graduating class of Woodrow Wilson High School on June 19th. The next day he received the following letter from the principal, Dr. Norman J. Nelson:

"My dear Dean Powell:

"Please accept my very deep and personal thanks for the sermon you preached yesterday to our graduates. I know that it meant and will mean very much to them, and I hope that you felt this from the attention they paid you.

"Altogether we think it was a truly fine service and we feel very grateful for the intimation in your preliminary remarks that the Cathedral is willing to consider this an annual event.

"I am enclosing our check for ten dollars to go to the building fund in the name of the June, 1938, class of this school."

The thirtieth anniversary of the founding of Maryland Cathedral in the city of Baltimore will be celebrated on Sunday, November 20th. The Bishop of Maryland will plant a tree on the Cathedral grounds in commemoration of the day. Two natural treasures cherished on the grounds already are the York tree in memory of the visit of the Archbishop of York when he planted an English oak and a slip of the Glastonbury Thorn from Washington Cathedral, which was presented by the late Canon Precentor William L. DeVries, who was a native of Maryland. Both of these cuttings have flourished until they are now handsome young trees.

THE LIVING CATHEDRAL*

You must understand this is no dead pile of stones and unmeaning timber. It is a living thing. When you enter it you hear a sound—a sound as of some mighty poem chanted. Listen long enough and you will learn it is made up of the beating of human hearts, of the nameless music of men's souls—that is if you have ears. If you have eyes you will presently see the church itself—a looming mystery of many shapes and shadows, leaping sheer from floor to dome, the work of no ordinary builder.

The pillars of it go up like the brawny trunks of heroes; the sweet human flesh of men and women is moulded about its bulwarks, strong, impregnable; the faces of little children laugh out from every corner stone; the terrible spans and arches of it are the joined hands of comrades; and up in the heights and spaces, there are inscribed the numberless musings of all the dreamers of the world. It is yet building, building and built upon. Sometimes the work goes forward in deep darkness; sometimes in blinding light; now beneath the burden of unutterable anguish; now to the tune of a great laughter and heroic shoutings like the cry of thunder. Sometimes in the silence of the night-time one may hear the tiny hammerings of the comrades at work in the dome—the comrades that have climbed ahead.

—Charles R. Kennedy.

*From "The Cathedral Fellowship" published by Washington Cathedral, \$1 per year.

DOORS OPEN TO DURHAM PILGRIM

Mrs. Alfred Edwards, whose husband is the Member of Parliament for the district adjoining Durham Cathedral in England, visited Washington Cathedral late one afternoon recently just as the doors were being closed. She expressed enthusiastic interest in the architecture, the stained glass, and the Canterbury Ambon, or historic pulpit, which was at that time being erected in the Great Crossing.

The Reverend H. Harrison Hadley, rector of Christ Church in Glendale, Ohio, has presented a ciborium to St. Paul's "Wayside Cathedral," Cincinnati, in memory of his father, the late Reverend Dr. Henry Harrison Hadley, for twenty years rector of St. Paul's Church, Syracuse, New York.



The speaker of the House of Commons, Captain E. A. FitzRoy, read the first lesson in St. Paul's Cathedral, London, on June 17th at the national service of thanksgiving for the open Bible. Cathedrals and churches alike all over England celebrated the fourth centenary of the royal order that a copy of the Bible in English should be set up in every parish church.



The cause of church music in England has been aided by the inclusion of Dr. Sydney H. Nicholson, founder of the School of English Church Music and one time organist at Eton College, Carlisle Cathedral, Manchester Cathedral, and Westminster Abbey, as one of the recipients of knighthood from King George VI in his birthday honors list.



A series of "Homeward Bound" services were inaugurated at York Minster on Sunday evenings during the summer. Hundreds of cyclists and motorists attended, listening to a brief sermon by Canon Precentor C. C. Bell and to special music sung by

the famous Minster choir under the direction of Sir Edward Bairstow.

+ + +

Excellent progress is reported on Guildford Cathedral in England, where the Mayor of Guildford recently laid the first brick of the superstructure. The foundations have been completed at a cost of \$150,000 and

"MICHIGAN SUNDAY" OBSERVED

"This Sunday (April 25th) has been designated as "Michigan Sunday" at the National Cathedral in Washington. The state flag will be carried in the choir procession. Our Senators and Congressmen will be especially invited guests, and all residents of Michigan will be entitled to seats in the Great Choir. The clergy of this parish are reading a prayer for the Cathedral, and sending the communion alms from the eight o'clock services to the treasurer of the Cathedral Committee for Michigan."—*Extract from the bulletin of Christ Church Parish, Grosse Pointe Farms, Detroit, of which The Reverend Francis B. Creamer is rector.*



additional sums have been spent on roads, planting of trees, and the pilgrims' hut. Now the second stage has been reached, including the building of the Chancel, the Transepts, and other sections to provide a church holding 800 persons.

Form of Testamentary Disposition

PERSONAL PROPERTY

I give and bequeath to the Protestant Episcopal Cathedral Foundation of the District of Columbia, a body corporate, the sum of _____ dollars.

REAL ESTATE

I give and devise to the Protestant Episcopal Cathedral Foundation of the District of Columbia, a body corporate, and its successors, forever _____

In the District of Columbia and in most of the States, a will bequeathing personal property or devising real estate should be signed by the testator and attested and subscribed in his presence by at least two credible witnesses. In a few states three witnesses are required.

For additional information about bequests to the Cathedral Foundation please write to the Dean of Washington, Mount Saint Alban, Washington, D. C.



Five thousand dollars has been given by the Pilgrim Trust to Wells Cathedral in England with which to repair the roof of the Library. The roof timbers date to the 15th century.

APPRECIATION

To the Right Reverend Bishop, who shared with me his Garden:
The incense of the lilies, the fragrance
of his herbs,
The tinkling of the water, and the
chirping of his birds,
I extend heartfelt thanks.

I left a little invisible, inaudible
prayer waiting for you at the gate.
May you never walk again in your
Garden, so generously shared, without
being conscious that many prayers
bless you in the quiet fragrant place.

A VOICE OF BLESSING.

June 20, 1938.

NEW CATHEDRAL STEPS

Plans for a new approach, including
granite steps, have been filed by the
trustees of St. Patrick's Cathedral of
New York City. The approach will be
on the Fifth Avenue side and will cost
\$50,000, according to the trade publica-
tion "Stone."



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A GENERAL VIEW OF WASHINGTON CATHEDRAL FROM THE NORTH

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